K. Christian Man.
1031

A NECESSARY DOCTRINE AND ERVDITION FOR ANY CHRISTEN man, ſette furthe by the kynges maieſtie of Englande &c.

Pſal xix.

Lorde preſerue the Kyng, and here vs whan we call vpon the.

Pſal.xx.

Lorde in thy ſtrengthe the Kynge ſhall reioiſe, and be merualous glad through thy ſaluation.

T.B.

13

The contentes of this boke.

The declaration of fayth.
The articles of our belefe/ called the Crede.
The seuen sacramentes.
The. x. commaũdementes of almighty god.
Our lordes prayer/ called the Pater noster.
The salutation of the aungell/ called the Aue Maria.
An article of freewyll.
An article of iustification.
An article of good workes.
Of prayer for soules departed.

MVSEVM BRITAN NICVM

ℌ. HENRY THE EYGHT

BY THE GRACE OF GOD KYNGE of Englande, Fraunce, and Irelande, defendour of the faythe, and in earthe of the churche of Englande and also of Irelande, supreme head, vnto all his faythful and louyng subiectes sendeth greetyng.

LIke as in the tyme of darkenes & ignorance, fyndynge our people seduced and drawen from the trueth by hypocrisy and superstition: We by the helpe of god and his worde, haue trauayled to purge and clense our realme from the apparant enormities of the same, wherein by openyng of goddes trueth, with settyng furth and publishyng of the scriptures, our labours (thankes be to god) haue not ben void and frustrat: So nowe perceiuyng, that in the tyme of knowledge, the deuill (who ceasseth not in all tymes to vexe the world) hath attented to returne agayn, (as the parable in the gospel sheweth) in to the house purged & clensed, accompanied with seuen worse spirites: and hypocrisy and superstition beyng excluded and put away, we fynd entered in to some of our peoples hartes, an inclination to sinister vnderstādyng of scripture, presumption, arrogancy, carnal liberty, and contention: we be therfore constrained for the reformation of them in time, and for auoydyng of suche diuersity in opinions, as by the sayd euill spirites myght be engendred, to set furth with the aduise of our clergy suche a doctrine & declaration of the true knowledge of god and his word, with the principall articles of our religion, as wherby all mē may

vniformely be ledde & taught the true vnderstandyng of that, whiche is necessary for euery christen man to know, for the orderyng of hym selfe in this lyfe, agreably to the will and pleasure of almighty god. Which doctrine also the lordes bothe spirituall and temporall, with the nether house of our parliament, haue bothe seene, and lyke very well. And for knowledge of the ordre of the matter in this boke conteined, for as moche as we know not perfectly god, but by fayth, the declaration of fayth occupieth in this treatise the first place. Wherunto is next adioyned the declaration of the articles of our Crede, conteinyng what we shulde beleue. And incontinently after them foloweth the explication of the seuen sacramentes, wherein god ordinarily worketh, and wherby he participateth vnto vs his special giftes and graces in this life. Whiche matters so digested and set forth with simplicity and playnesse, as the capacities and vnderstandynges of the multitude of our people may easily receiue and comprehend the same: There foloweth conueniently the declaration of the .x. commaũdementes, beyng by god ordeyned the high way, wherein eche man shuld walke in this lyfe, to finish fruitfully his iourney here, and after to rest eternally in ioy with hym. Whiche bycause we can not do of our selfe, but haue nede alwaies of the grace of god, as without whom we can neyther continue in this life, ne without his special grace do any thing to his pleasure, wherby to atteine the lyfe to come: we haue after declaration of the commaũdementes, expounded the .vii. petitions of our Pater noster, wherin be conteyned requestes and suites for all thynges necessary to a christen man in this present life, with declaratiõ of the Aue Maria, as a prayer conteinyng a ioyful rehersal, and magnifying of god in the worke of the incarnation of CHRIST whiche is the ground of our saluation, wherein the blessed

Faythe.

The crede

The sacramentes

The commaundementes.

The pater noster.

The Aue.

sed virgine our lady, for the abundance of grace, wherwith god endued her, is also with this remembrance honoured and worshipped. And for as moche as the heades and senses of our people haue ben imbusied, and in these dayes trauayled with the vnderstandyng of Freewyll, Justification, Good workes, and Prayeng for the soules departed: we haue by the aduise of our clergye, for the purgation of erronious doctrine, declared and set furth openly, plainly, and without ambiguity of speche, the mere and certayn truthe in them. So as we verily truste that to know god, and how to lyue after his pleasure, to the atteinyng of euerlastynge lyfe in the ende, this boke conteyneth a perfect and sufficient doctrine, grounded & established in holy scriptures. Wherfore we hartily exhorte our people of all degrees, willyngly and ernestly both to read and print in their hartes the doctrine of this boke, consideryng that god (who as sainct Paul sayethe, distributeth & diuideth to his churche his graces distinctly) hath ordered some sorte of men to teache other, and some to be taught, that al thinges shuld be done semely & in ordre, and hath beautified and set furth by distinction of ministers & offices, the same church: And consideringe also that for the one part which shuld teache other, is necessary not onely knowlege, but also learnyng cunnyng in the same knowlege, wherby they may be hable conueniently to dispense & distribute to their audience the truth of god, accordyng to their cunning for the edification of other, and by true exposition of the scriptures accordyng to the apostolicall doctryne receiued and mainteyned from the beginnyng, and by conferryng and declaration of them, to conuince, refell, & reproue, all errours and vntrouthes set furth to the contrary, and finally be also hable to giue an accompt, as sainct Peter sayethe, of that they professe: It must be agreed than that for the in-

Free will.
Justification.
Good workes.
Prayer for soules.

ſtruction of this parte of the churche, whoſe office is to teache other, the hauing, reading, and ſtudyinge of holy ſcripture, bothe of the olde and newe teſtament, is not onely conuenient, but alſo neceſſary: But for the other part of the churche ordeined to be taught, it ought to be demed certainly that the readyng of the olde and new teſtament is not ſo neceſſary for al thoſe folkes, that of duty they ought and be bound to read it, but as the prince and the policy of the realme ſhal thinke conuenient, ſo to be tollerated or taken from it. Conſonant wherunto the politike law of our realme hath now reſtrained it from a great meyny, eſteming it ſufficient for thoſe ſo reſtrained, to here & truly bere away the doctrin of ſcripture taught by the preachers, and ſo imprint the leſſons of the ſame, that they may obſerue and kepe them inwardly in their hart, and as occaſion ſerueth, expreſſe them in their dedes outwardly, wherby they may be partakers of that bleſſe, whiche the giuer of bleſſednes our ſauioure CHRISTE ſpake of and promiſed to ſuche, ſaying: Beati qui audiunt
Luc. xi. uerbum dei, & cuſtodiunt illud. *Bleſſed be they that here the true doctrine of god, and keepe it*, whiche is the true ſenſe of that texte. Wherfore we exhort and deſire all our louyng ſubiectes, that they praying to god for the ſpirite of humilitie, do conforme them ſelues as good ſcolers and lerners ought, to here and bere away as afore, and willyngly to obſerue ſuch ordre, as is by vs and our lawes preſcribed, and to read and bere well away the true doctrine, lately by vs and our clergie ſet furth for their erudicion, wher by preſumption and arrogancie ſhalbe withſtanded, malice and contention expelled, and carnall libertie refrayned and tempered, and diſdeyne clerely remoued and taken away. So as endeuouryng our ſelues to lyue quietly and charitably togither, eche one in his vocation, we ſhall be ſo repleniſhed with manifolde graces and giftes

of

of god, that after this lyfe we shall reigne in ioye euerlastyng with the onely heade of the vniuersall catholike churche our sauiour and redemer IESVS CHRISTE.

Amen.

FAYTHE

FORASMOCHE AS in this boke, whyche is sette forth for the institution and erudition of the common people, the articles of our Faythe haue the fyrste place, it is very necessary, before we entre into the declaration of the sayde articles, some thyng to entreate of Faythe, to the intent that it may be knowen, what is ment properly by the worde Faithe, as it is appertaynynge to a christen man, who by Faythe is partaker of goddis benefites by Christe. And althoughe Fayth be diuersely taken in scripture, it shall be sufficient to entreate here, of two kyndes or acceptions of the same.

FAITHE in the fyrste acception, is consydered as it is a seuerall gyft of god by it selfe, distinct from hope and charitie, and so taken, it signifieth a persuasion and beleke, wrought by god in mans hart, wherby he assenteth, graunteth, and taketh for true, not onely that god is (whyche knoweledge is taughte and declared by the meruayloule workes of the creation of the worlde, as sayth saint Paule in the epistle to the Romayns) but also that al the wordes and sayinges of god, whiche be reueled and opened in the scripture, be of most certayn truthe and infallible veritie. And further also, that al thole thingis which were taught by the apostles, and haue ben by an hole vniuersall consent of the churche of Christe, euer sythe that tyme, taught contynually and taken always for true, ought to be receyued accepted and kept, as a perfecte doctrine apostolique. And this is the fyrst acception of Fayth, which man hath of god, wherein man leaneth not to his owne naturalle knowledge, whiche is by reason, but leaneth to the knowledge atteyned by Fayth, without the whiche Faithe, we Rom. 1.

be ignorant and blynde, and can not vnderstande, accor-
Vii.iuxta sept. dynge as the prophete Esaie sayth. Nisi credideritis, non intelligetis. Onlesse ye beleue, ye shall not vnderstande. And this Fayth is the begynnyng, entry, and introduction, vnto all christen religion and godlynesse. For as sayntHebr.xi. Paule sayethe. He that commeth to god, must beleue that he is, and that he is a rewarder vnto them, whiche seke to please hym. And this Faythe, although it be the necessary begynnynge of all rightuousnes, yet if it procede not further, to Hope and Charitie, it is called in scripture a dead Fayth, bycause it is voyde and destitute of the lyfe and efficacy of charitte.

FAITHE in the seconde acception is consydered as it hathe hope and charitie annexed and ioyned vnto it: And faith so taken, signifyeth not only the beleke and persuasion before mencioned in the fyrst acception, but also a sure confidence and hope, to atteyn what so euer god hath promysed for Christis sake, and an harty loue to god, and obedience to his commaundementes. And this Fayth is a lyuely faithe, and worketh in man a redy submission of his wyll to goddis wyll. And this is the effectuall faythe,Gal.v. that worketh by charitie, which saint Paule vnto the Galathians affirmeth to be of value and strength in Christe Hebr.xi. Jesu. By this Faythe, Abraham, not knowyng whither he shulde go, went out of his countreye, and dwelte in the lande of behestе, as in a straunge lande, lokyng and trustynge for a cite founded and buylded by almighty god. By this Fayth also, he was redy to offer vp his onely begotten sonne Isaac, whan he was tempted, in whom he loked for the promyse, nothyng doutyng, but that god was able to rayse hym vp ageyne frome deathe. And this wyse is Fayth taken in the most parte of the examples, which be recited of saint Paule in the eleuenth chapiter of his epistle to the Hebrues. And this Faithe euery christen man pro-

profeſſeth and couenaunteth to kepe, whan he receyueth the ſacrament of baptyſme.

¶ FOR declaration whereof, it is to be noted, that all the promyſes of god, made to man after the fall of Adam, for Chriſtis ſake, be made vnder this condition, that man ſhulde beleue in god, and with the grace of god, gyuen for Chriſte, endeuour hym ſelfe to accompliſſhe goddis commandementes. The churche therefore (intendynge that man ſhulde alwayes haue in mynde, howe the promyſes of god be made vpon condition, and without kepyng of the condition, no man is partaker of goddis promyſes) hath taught and ordeyned, that men before they receyue baptyſme, ſhall promyſe and couenaunt to fulfylle the ſayde condition, and to forſake the deuyll and the worlde, and to ſerue onely god. And of this eſpeciall couenant, whereby man byndeth hym ſelfe to god, he is called in latin Fidelis, faythefull, and he that neuer made the ſame couenaũt, or after he hath made it, renounceth and refuſeth the ſame, is called amonges chriſten men, Infidelis, vnfaithful or heathen. And bycauſe god hathe made promiſe and couenaunt with man (as is before declared) which, we muſt moſt aſſuredly beleue, that god wyl obſerue and kepe, and is euer in his wordes and promyſes moſt true, moſte iuſt, moſte conſtaunt: therfore god is called (as he is in dede) faythful to man, and kepeth and obſerueth his fayth, that is to ſaye, his promyſe to man, requyryng, that man ſhuld lykewiſe kepe his fayth and promyſe towardes hym.

¶ NOVVE OF that which is before ſaide, it is manyfeſt, that Faithe (as it is taken in the ſeconde acception) is the perfect faythe of a trewe chriſten man, and conteyneth the obedience to the hole doctrine and religion of Chriſt.

And thus is fayth taken of ſaynt Paule, and in other places of ſcripture, where it is ſayde, that we be iuſtified by fayth. Inwhyche places men may not thynke, that we be

tuſtified by faith, as it is a ſeuerall vertue, ſeparated from hope and charitie, feare of god and repentaunce, but by it is ment Faith, neither onely ne alone, but with the foꝛſaid vertues coupled togyther, conteynyng (as it is afoꝛeſayd) the obedience to the hole doctrine and religion of Chꝛiſt.

¶ AND here is to be noted, that euery man, that doth offende god, dothe not loſe his faythe therby. Foꝛ they that ſynne by frayltie and ſodeyne motions (whiche tuſte men doo not auoyde) and be taught therfoꝛe of Chꝛiſte to ſay in their *Pater noſter*, Forgyue vs our treſpaces, as we forgyue them that treſpaſſe agaynſt vs: yet thoſe men, ſo bꝛeakynge their pꝛomyſe with god, and ſlackynge in ſuche care and deiyꝛe, as they ſhulde haue to pleaſe god, neuertheleſſe be not accompted to haue loſt their faith therby, yea they alſo who after the knowledge of god, fall into deadly ſynne aduyſedly, as they that commytte murder, adultery, and other abhomynations, and ſo fall from faythe, as it is taken in the ſeconde acception, and be therefoꝛe oute of the ſtate of grace and fauour of god foꝛ the tyme, yet do not thoſe men fall from faithe, as it is taken in the fyꝛſt acception, that is to ſay from certayne and aſſured knowledge of god, and his doctrine. And therefoꝛe the goſpell ſpeaketh of a ſeruant, that knoweth the wyll of his loꝛde, and dothe it not. And ſaynt James in his epiſtle ſaythe, that Fayth may remayne without charitie. wherefoꝛe a tranſgreſſour of the lawe of almyghty god, after baptyſme, kepeth ſtyll a remoꝛſe of conſcience, and the lyght of knowledge by Fayth, wherby he ſeeth the remedies, howe to attayne remiſſion of ſynne, and by a ſpeciall gyft of further grace, is moued to vſe the ſame remedies, and ſo by faith, walketh the wayes oꝛdeyned to attayne remyſſion of ſynnes, as in the ſacrament of penaunce ſhall be declared.

Luc. 12.

Iacob. 2.

¶ THVS we haue ſhewed two acceptions of Fayth, and declared, that the faythe of knowledge maye remayne in

hym

hym that hath fallen from faith, after the seconde acception. But whether there be any special particuler knowlege whiche man by fayth hath certaynly of hym selfe, wherby he may testifie to hym selfe, that he is of the predestinates, which shall to thende persevere in their callynge, we haue not spoken, ne can not in scripture, ne doctours fynde, that any suche fayth can be taught or preached. Truthe it is, that in the sacramentes instituted by Christ, we may constantly beleue the workes of god in them to our presente comforte, and application of his grace and fauour, with assuraunce also, that he wyll not fayle vs, if we falle not from hym. Wherefore so contynuinge in the state of grace with hym, we may beleue vndoubtedly to be saued. But for as moche as oure owne frayltie and noughtynesse, ought euer to be feared in vs, it is therfore expediente for vs to lyue in contynuall watche, and contynuall fyght with our ennemyes, the dyuell, the flesche, and the worlde, and not to presume to moche of oure perseueraunce and contynuance in the state of grace, whiche on our behalfe is vncertayne and vnstable. For although goddis promyses made in Christ be immutable, yet he maketh them not to vs, but with condition, so that his promyse standinge, we may yet fayle of the promyse, bycause we kepe not our promyse. And therefore yf we assuredly recken vppon the state of our felicitie, as grounded vpon goddis promyse, and do not therwith remembre, that no man shalbe crowned, onlesse he lawfully fyght, we shall triumphe before the vyctorye, and so loke in vayne for that, whiche is not otherwise promised, but vnder a condition. And this euery christen man must assuredlye beleue.

Iacob. 1.

¶ The Crede or the .xii. artycles of the chrysten faythe.

i Beleue in god the father almighty/ maker of heauen and earthe.

ii And in Jesu Chryst his onely son our lorde.

iii which was conceiued by the holy goste/ borne of the vyrgin Mary.

iiii Suffered vnder Ponce Pylate/ was crucified deade/ buried/ and descended into hell.

v And the thyrd day he rose agayn from death.

vi He ascended into heauen/ and sytteth on the ryght hande of god the father almyghty.

vii From thens he shal come to iudge the quicke and the deade.

viii I beleue in the holy goste.

ix The holy catholyke churche.

x The communion of sayntes. The forgyuenes of synnes.

xi The resurrection of the body.

xii And the lyfe euerlastynge. Amen.

There folowe certayne notes for the better vnderstandynge of this Crede.

FYRST IT IS TO BE NOTED, THAT AL AND SINGVlar the .xii. articles, contayned in this Crede, be so necessarye to be beleued for mans saluation, that who so euer wyl not constantly beleue them, or wyl obstinatly affirme the contrary of theym, can not be the very members of Christ, and his espouse the churche, but are verye infidels or heretiques, and members of the deuyll, with whom they shall be perpetually dampned.

SECONDLY it is to be noted, that all true christen men, ought and must most constantly beleue, mayntayne, and defende all those thynges to be true, whiche be comprehended in this Crede, and in the other .ii. credes, whereof the one is vsed to be sayd at masse, and is approued by the auncient general councelles, and the other was made by the holy man Athanasius: And also all other thynges whiche be comprehended in the hole bodye and canon of the byble.

THIRDELY, that all true christen men oughte and must not onely repute, take and holde all the sayde thynges for the moste holy, most sure, and moste certayne and infallible truthes of goddes worde, and suche as neyther ought ne can be altered or conuelled by any contrarye opinion or authoritie: but also must take and interpretate all the same thinges, accordyng to the selfe same sentence and interpretation, whiche the wordes of scripture do signifie, and the holy approued doctours of the churche, do

and

agreably intreate and defende.

¶ FOVRTHLY that all true chrysten men oughte and muste vtterly refuse and condemne al those opimons, contrary to the sayd. XII. articles of our crede, whiche were of longe tyme paste condemned in the. iiii. holy councels, that is to saye. in the councell of Nece, Constantinople, Epheſe, and Calcedonenſe.

The fyrſte artycle.

I beleue in god the father almyghty, maker of heauen and earthe.

FOR THE PLAINE vnderstandyng hereof, euery materiall worde of this article shal be declared hereafter. And fyrste we muste knowe, that God is a spirituall and an inuisible substaunce or nature, of infinite power and eternall, without begynning or endinge, and of incomprehensible knowlege, wysedome, goodnes, iustice, and mercie, and that there is but one very god, thre persones, the father, the sonne, and the holy goste, and that these thre personnes, be not thre goddes, but all one god, one nature, one substaunce, all one euerlastinge essence or beinge, and all like and equall in myghte, power, wysedome, knowledge, rightwisenes, and all other thynges belongynge vnto the deitie, And that besyde or without this god, there is none other god.

God.

¶ MOREOVER we must know, that god the Father is the first person in Trinitie, and Father of his onely begotten sonne, the seconde persomne in Trinitie, and that he dyd begette hym of his owne substaunce, by eternall generation, that is to saye, by generation that neuer had begynninge.

Father.

And

¶ And where this article conteyneth, that god the father is Almyghty, it is as moche to ſay, as that he may do all thynges that he wyl, in heauen and in earthe, and nothynge is to hym impoſſible, and that his godly power and myght excelleth infinitely, and incomparabely all other powers, in heauen, earthe, and hell, ſo that all other powers, whiche be in heauen, earthe, or hel, be nothynge as of theym ſelues, but haue all theyr myght, force and ſtrength of hym, and be all ſubiecte vnto his power, and can not reſyſt or lette the ſame. And althoughe god be omnipotent, and of infinite power, yet he is not author or worker of any ſynne, for whan ſo euer any ſynne is done by any creature, the ſame is wrought by the malyce of the deuyll, or free wyll of man, onely by the ſufferance and permiſſion of god, and not by the worckyng and power of god, in ſtyrrynge vp, furtheryng, or aſſiſtynge the malyce of the euyll thought or dede. Almyghty.

¶ This article conteyneth further, that god the father Almyghty, dyd at the begynnynge, create, fourme, and make of nought, heauen, and earthe, and all thynges viſible, and inuiſible, and that he dyd gyue vnto them, all theyr power and myght, and ſo he dothe from tyme to tyme continually preſerue, gouerne, ſuſteyne, and mayntayne the hole worlde, and all creatures therin by his onely goodneſſe and hygh prouydence, in ſo moche that without his contynuall worckynge, nothynge ſhulde be able, any whyle to contynue. Maker of heauē and earthe.

¶ And for the more euident and playne vnderſtandynge of the fyrſte parte of this article, whyche is,

I beleue in god/ it is to be noted, that we muſt not onely beleue ſtedfaſtly, that god is, and that he is true in all his wordes and promyſes, and that he is omnipotent, and creatore of heauen and earthe, and ſo forthe, but we

muste also with this our beleke, loue god. and cleaue onely vnto hym, and that with all our harte and power, and so continue and dwell styll in hym, by loue. It signifieth also, that we must obey vnto his wyll, as well in all our inwarde thoughtes and affections, as also in all our outward actes and dedes, and that we must abhorre all vice, and not wysshe or desyre of god, any euyll or vngodly thyng. It sygnifieth also that we must constantly betake and cõmytte our selues, and al ours holely vnto god, and fyxe all our hole hope, trust, and confidence in hym. and quiete our selues in hym, beleuynge perfectely and assuredly, that he wyll in dede shewe no lesse goodnes, loue, mercy, grace, and fauour vnto vs, than he promyseth by his word to do with vs, vsyng our selues as afore is said.

¶ THIS maner of beleke we ought to haue in no creature of god, be it neuer so excellent, but in god onely. Wherfore in this crede, the said maner of speaking (I beleue in) is vsed onely in the thre articles, whiche concerne the thre persons in trinitie, that is, the father, the sonne, and the holy goste.

¶ The seconde artycle.

¶ And in Jesu Christ his onely sonne our lorde.

FOR the vnderstanding of this second article, it is to be knowen, that IESVS CHRIST is the onely begotten sonne of almighty god the father, and that he was begotten of his godly nature and substaunce eternally, and that he is very god, the same substaunce with god the father and the holy goste, vnto whome he is equall in all thinges

thinges of the godhed. And althoughe we chriſten men, may be called the childzen of god by adoption and grace, yet onely our ſauyour Jeſus Chriſte is god the fathers ſonne by nature.

¶ we muſt knowe alſo and beleue, that IESVS CHRIST, was eternally prꝛedeyned and appointed, by the decree of the hole Trinitie, to be our lozde, and to redeme and bꝛynge vs from vnder the dominion of the deuyll and ſynne, vnto his kyngedome, lozdeſhyp, and gouernaunce, and therfoze is wozthyly called, IESVS, that is to ſaye, ſauiour, and CHRISTE, that is to ſay, anointed kynge and prieſt, and LORDE, that is to ſaye, Redemer and gouernour, foꝛ he hath done and fulfylled foꝛ all mankynde the very office bothe of a prieſt, and of a kyng and lozde. Of a prieſte, foꝛ as moche as he hath made ſacrifice and oblation on the croſſe, in that he there wyllyngly ſuffered his natural body to be ſlayne, and his bloud to be ſhed foꝛ remiſſion of ſynne, and ſo was bothe the prieſt and the ſacrifice it ſelfe. And of a king and lozd, in that he hath like a moſt mighty conquerour, ouercome and vtterlye oppreſſed his ennemies, and hath ſpoyled them of the poſſeſſion of mankynde, whiche they wanne befoze by fraude and decepte, by lyng and blaſpheming, and hath bꝛought vs nowe into his poſſeſſion and dominion, to reygne ouer vs in mercy, lyke a moſt louing lozd and gouernour. And therfoze in this article we call hym our lozde.

¶ AND although this wozde (*Dominus*) dyuers tymes is tranſlated into our englyſhe tongue, the lozde, and the place and circumſtaunce of ſcripture often tymes requireth the ſame, yet amonge vs chriſten men, in our common ſpeche, when we ſpeake of Chriſt and cal him, *Lorde*, it is moſt mete and conuenient that we call him, *our Lord*.

to signifie and admonishe vs, that we be his peculiar people, redemed by hym, and delyuered from the dompnion and the captyuitie of the deuyll, and be made his owne proper and obedient seruauntes, after whiche sorte, the heathen people (bicause of their infidelitie) be neither his seruantes, ne partakers of his benefytes, and therfore can not saye, and call him (as Christen men do) *our Lorde*.

¶ The thyrde article.

¶ whiche was conceyued by the holy goste/ borne of the virgin Mary.

FOR DECLARATION of this article, ye shall vnderstande, that when the tyme was come, in the whiche it was before ordeyned and appoynted, by the decree of the hole Trinitie, that mankynde shulde be saued and redemed, than the son of god, the seconde person in Trinitie, and verye god, descended from heauen into the worlde, to take vpon hym the very habite fourme and nature of man, and in the same nature to suffer his glorious passion for the redemption and saluation of all mankynde.

¶ AND FOR farther declaration hereof, it is to be consydered, that before the comminge of Christe, mankynde was so blinded and drowned in sinne, that the true knowledge of god was euery where in the worlde forgotten, & his lawes broken, not onely by the gentiles in all other nations, but also by the iewes, the chosen people of god, to whom god had by his seruaunt Moyses gyuen his lawes, wherby they myghte knowe how to auoyde sinne and please hym, and where those lawes giuen by god, were

were often by them transgressed, yet almightie god dyd from time to time sende to them his prophetes, inspired with his holy spirite, bothe to admonisshe them of their sinnes, and to teache them how they shulde truely vnderstande and obserue the sayde lawes gyuen by his seruaunte Moyses. After the whiche admonitions many times so giuen by the prophetes, and nothinge regarded, almighty god of his infinite goodnes & inestimable mercy, for the loue that he bare to mankynde, dyd sende at the last into the worlde his onely begotten sonne, beinge his eternall wisedome, by whom in the beginning he did create heauen and earthe, and all creatures in them, to take vpon him mannes nature, for to redeme mankynde, and to teache the worlde the truthe of his lawes, and by what meanes the worlde mighte by faythe to be gyuen to his wordes and doctrine, amende their liues, and atteyne to comme to the lyfe in heauen, folowinge hym in his doctrine, who was the way, to come to the father, the Truth, to atteine the knowlege of the father, and the Life it selfe, wherin he shuld finally leade them, to come vnto the father, vnto whom, god the father commaũding the worlde to gyue full credence sayde, to all men, Ipsum audite, heare hym. Mat.xvii.

¶ VVHERFORE the sayde sonne of god, in the wombe of the blessed virgin called Mary, dyd take vpon him of her very flesche, nature and substaunce, mannes nature, and beinge conceiued by the holy goste, was borne of her body, and did vnite and conioyne together the same nature of man, taken of the substaunce of the said most blessed virgin, with his godhede in one person, with suche an indissoluble and inseparable knotte and bonde, that he beinge one persone Iesus Christe, was, is, and euer shall be in the same persone, very perfecte god, and very per-

ry perfecte man, whiche holy worke of the incarnation, was not wrought by the seede of man, but by the holy goste in the saide moste blessed virgin, without any motion of concupiscence or spotte of synne, and was accomplished without any violation or detriment vnto the virginitie of that blessed virgin saint Mary, who bothe in the conception and also in the byrth and natiuitie, of our sauiour Iesu Christ her chylde, and euer after tetcyned styll her virgynitie pure and immaculate, and as clere without blotte as she was at the tyme that she was first borne.

The fourthe Article.

Suffered vnder Ponce Pilate/was crucified, dead, buried, and descended into hell.

FOR DECLARATION of this article, it shall be expedient brefely to repete the processe, of a great parte of our sauiour Christis life, from the begynnyng, vnto the tyme of his most glorious passyon, with the same passion also, & the descense of his soule into hell, wherfore we must vnderstande, that Christ very god and man, after he was conceyued and borne of his blessed mother, waxed and lyued forth here in the worlde, vntyll he came vnto the. xxxiii. yere of his age, & that in all this tyme of his lyfe, he suffred & endured for our sakes & our welth, & also for our example, moch bodyly affliction, moch labour, moch trauaile, moch hunger, thyrst, and pouertie, moch iniury & ignominie, and many other such miseries & infirmities, as all mortall men be subiect vnto (sinne & ignorance only except) & so passed ouer al the hole course

of

of his lyfe, euen frō his natiuitie vntyl his death, in such perfect obedience vnto the lawes of god and man, accordyng to the wyll of his father, and in suche perfect innocencie of lyuynge, that no faulte or blame of lyuyng, ne any offence or transgression coulde iustely and truely be layde agaynst hym, and yet the blynde, ignorant and obstinate Jewes, replete with enuy and malyce, as the very members of the deuyll, by whom they were prouoked and enduced thervnto, laboured contynually, by all crafte and meanes they coulde, to distroye hym, and at length conspyryng togyther, they toke hym, serchynge and procurynge false wytnesse to accuse hym, and after they had bette hym, and spette in his face, and vsed all the villony they coulde vnto him, they bounde him, and brought hym before Pontius Pilatus, beyng than the chiefe iudge in Jerusalem, vnder the emperour of Rome, and there they moste falsely accused hym, as a subuerter of the lawes of god, and as a persone that seduced the people, and moued sedition amonge them, and as a traytour agaynste the emperour of Rome. after whiche accusations our saide sauiour and redemer Jesus Christe was greuously scourged, by the commaundement of Pilate, and had a crowne of thorne put vpon his head, by the souldiours of the garrison, and was by them not onely most spitefully mocked and scorned, but also most cruelly tormented and afflicted, and after this he was at the last in publyke and open iudgement, condemned by the sentence of the sayd iudge, to be crucified, to the intent he shulde suffer that kynde of deathe, which among the Jewes was euer most abhorred and detested, and accompted to be the most shamefull and cursed of al other: and so accordyng to the sayd sentence, the souldiours of the garryson crucified hym, that is to say, they nayled hym through handes and feete to a crosse, and hanged

hym

lefe of this article, that Chriſte roſe agayne from corpo-
rall death to lyfe, and that we ſhall alſo do the ſame. The
fayth and belefe of this (if we do continue in liuing well)
is our victorye and triumphe ouer the deuyll, hell, and
death, and a ſpeciall remedy, to put away the horrour and
feare of them, for as moche as hereby we be aſſured, that
as deathe coulde not hold Chriſte, euen ſo it can not hold
vs, whiche are by a chriſten fayth, the very membres and
bodye of Chriſte, but that we ſhall ryſe from deathe, and
lyue agayne in glory, with him euerlaſtingly, if we order
and conforme our wylle in this worlde to his preceptes.
And the onely hope hereof, ſhuld make vs not to feare
the aduerſities in this worlde, bycauſe we lyuing as a-
fore, be aſſured to haue a better and more glorious lyfe
after this, as ſaynct Paule wryteth to the Corinthians,
1.Cor.xv. ſayinge, *If we chryſten men had no hope of other lyfe, than this
that is preſent, than were we the moſte myſerable of all men.*
But now Chriſte is ryſen agayne from deathe, and hath decla-
red therby, that there is a lyfe after this lyfe, whiche all
chriſten men hope to come to. Accordynge herevnto ſayth
ſaint Auguſtine, All the hope of our faith ſtandeth in this
Hebr.xi. poynt, that we ſhall riſe agayne. This made the faithfull
and good men (of whom ſaint Paule ſpeaketh to the He-
brues) to refuſe to be preſerued, from bodily deathe, by-
cauſe they loked aſſuredly for a better reſurrection.

¶ Of this article the epiſtles of ſaynt Paule, and the
Rom.iiii. newe teſtament be full, to the Romans he writeth, Chriſte
ii.Tim.ii. *roſe agayne for our Iuſtification,* to Timothe he ſayth, *Remem-*
ber that Ieſus Chriſte is ryſen agayne from deathe. The apoſtles,
Act.i. & ii. beſydes other names perteyning to theyr office, be ſpeci-
ally called the witneſſes of Chriſtis reſurrectiō, the whi-
che reſurrection, as it was by many and ſundry apparitī-
ons and other infallible argumentes, declared and pro-
ued vnto them, ſo they dyd in all places, and at all tymes

open

open and inculcate the ſame, as a ſpeciall and a chefe article of Chriſtis doctrine, whetin ſhuld depende and reſt, the great comfoꝛte and ſolace of all true and faythfull beleuers in Chriſte.

Moꝛeouer by this article it is not onely confirmed vnto vs. how the naturall body of man, ſhall after the coꝛpoꝛall death and departyng out of this pꝛeſent lyfe aryſe agayne, as is befoꝛe expꝛeſſed, but alſo by this reſurrection of our ſauiour Chriſte, we be admonyſſhed, that as Chriſte after his death roſe agayne, ſo we dyeng from ſynne, ſhulde ryſe agayne, and walke in a newe lyfe of ſpirite and grace.

The ſyxte arricle.

He aſcended into heauen/ and ſytteth on the ryght hande of god the father almyghty.

This artycle conteyneth/ how our ſauiour IESVS CHRIST, after that he had perfectly accõpliſſhed and perfoꝛmed, the hole myſtery of the redemption of mãkynde, by his incarnation, his byꝛthe, his paſſion, his death, his buryall, his deſcendyng into hell, and ryſyng agayne from deathe to lyfe, and after he had bene here in earthe, conuerſant with his apoſtles and diſciples, by the ſpace of foꝛty dayes, after his reſurrection, whan he was amonge the apoſtles, he in theyꝛ ſyght aſcended vp into heauen, in the very ſame his naturall body, which was boꝛne of the bleſſed virgin his mother, and was crucified vpon the croſſe, and ſo dyd withdꝛaw his accuſtomed viſible conuerſation. from the pꝛeſence

of his apostels, and from the bodily syght, of all other creatures. By remembrance wherof, bothe they and we shuld here in earthe eleuate and lyft vp our hole hartes, myndes, desyres and all affections, from earthely thynges, and from all carnall and worldly cares, towardes heauen and heauenly thynges, and so shuld by his grace prepare our hartes, and make our selues mete & apte, to receyue his spirituall gyftes, whiche he sendeth into the worlde.

In this article also is expressed, howe our saupour Christe beinge ascended into heauen, sitteth on the right hande of god the father, that is to say, hath and shall euer haue communicate vnto hym of god the father, glory, honour, felicitie, power, and euerlastynge monarchy, gouernaunce, rule and dominion ouer all the principates, potestates, powers, dominions, and ouer all creatures, that can be named either in this worlde, or in the worlde to come, to be ordeyned kynge of all kynges, and lorde of all lordes, and all thynges in heauen and earthe to be caste vnder his fete, and made subiecte vnto hym, and he is appoynted the onely head of the vniuersall catholique churche, which is his mysticall body. And lykewise as the head alwaye excelleth all the other membres: so Christe dothe excelle incomparably, in honour and dignitie, all the members of his said body, the Churche, wherof he is the onely perfection and consummation, and is also the onely eternall preest and byshop of his sayd churche, that is to say, the onely mediatour betwene god and mankynde, the redemer, intercessour, and aduocate, for the remission of synnes, as hereafter in this boke it shall more at large appere.

¶ And it is to be noted, that although the intercession and mediation by prayer, of saintes departed, and

of

of suche the membres of the catholike churche, as be yet lyuing on earthe, be good, acceptable & profitable vnto vs, yet that is onely by the mediation and intercessiō of Christ our head, in whom god the father is pleased, and contented, and through whom saintes departed this life, and raignyng in heauen with Christ, and suche as truly confesse Christ in the church catholique, yet liuing, may and do effectually pray for vs, and therfore be of vs also auaylably prayed vnto, that is to say, desyred to pray for vs, accordynge wherevnto all common prayers of the churche, ought to be alwaies finished and ended, with a remembrance of our sauiour Iesu Christe, In whome, by whome, and for whome, all is accepted of god, and without whome, nothynge can be effectually done or graunted.

¶ And therfore it is moche to our comforte, to remembre the exaltation of mans nature in our head, our sauiour and redemer IESV CHRIST, whiche inseparably and indissolubly conioyned and vnited to the deitie, in the person of hym, sytteth on the right hande of god the father almighty, by communion of preeminence and power, as before is expressed, wherby we be certified, how our sauiour Iesus Christ, is god, equall to god the father in godhed, and therin not inferiour vnto hym, and therfore to be honored, worshipped, loued & dread, feared and trusted on, beleued and hoped on, as on very god almyghty, to whome nothynge is impossible, and yet he is man also, which hath experience of our infirmities, and can and wyll mercyfully haue compassion on the same, who ascended vnto heauen, to send gyftes vnto men, wherby we myght be able and stronge, to passe ouer this transitory lyfe to the pleasure of god, and the atteynyng of euerlastynge lyfe. Ephe iiii.

From thense he shall come to iudge the quycke and the deade.

IN THIS article is declared, how our sauiour and redemer IESVS CHRIST, shall come from thense, that is to saye, from heauen, to the whiche he ascended: And commyng in his maiestie and glory, shall than in the very visible fourme of his naturall body, appere vnto the bodely eyes of all the people of the worlde in his perfecte manhode, and in the selfe same body, wherin he ascended, to the inestimable comforte and reioyce of the good, and to the extreme terrour and confusion of the wicked. Where being accompanied with his holy aungels his ministers, wayting vpon him, he shal sit openly in the cloudes of the ayre, and shall iudge all, quicke and deade, according to truth and iustice: and according to his holy word expressed in scripture, that is to saye, according to euery mans owne workes and deedes, done by him in his life tyme, which workes and dedes shalbe than examined, discussed and tried, not after mens owne fantasy and inuention without authoritie and grounde of scripture, but according to the commandement of god, and the teaching of Christe and his apostles, for at that day of iudgement, all the people of the worlde, quicke and dead, that is to say, as well all those, whiche shalbe founde on lyue in the worlde at that day, as also all those, whiche euer syth the creation of Adam liued here in this worlde, and died before that day, shal come & appere afore the presence of Christe, in theyr very bodies and sowles.

¶ AND when they shall be so gathered and assembled together

together, our Sauiour IESVS CHRIST, shall pro-
noūce the finall sentence & iudgement of euerlasting sal-
uation, vpon all those persons, whiche in theyr life tyme
obeyed and conformed them selfes vnto the wyll of god,
and exercised the workes of tyght belefe and charitie,
and so perseuerying in well doyng, sought in theyr har-
tes and deedes, honour, glory, and lyfe immortal: And
contrary, vpon all those, whiche in theyr lyfe time, were
contentious, and dyd repugne agaynst the wyll of god,
and folowed iniustice and iniquitie, rather than truthe
and vertue, our sauyour CHRISTE shall than and
there pronounce the sentence of euerlastyng punishment
and damnation. In whiche sentence there shall be made
a perfect separation or diuisiō, betwene these two sortes
of people, that is to say, betwene the sheepe and the go-
tes, the corne and the chaffe, the good and the badde, the
blessed and the cursed, the membres of his body, and the
membres of the deuill: and so the good and the blessed
beyng vpon his right hande, he shall clerely and perfe-
ctly deliuer them for euer, from the power and malice of
the wicked, and from all the paynes & cuyll, and so take
them all vp with hym in to heauen, there to be crowned
and rewarded in body and soule, with honour & glory,
and euerlastyng ioye and peace, whiche was prepared
for them from the beginnyng of the worlde. And all the
other, whiche shall be iudged to euerlastyng payne and
death, beyng vpon his lefte hande, he shall sende them
downe in to hell, there to be punished in body and soule
eternally with fyer, that neuer shall haue ende, whiche
was prepared from the beginnyng of the worlde, vnto
the deuyll and his angels.

Rom. ii.

Mat. xxv.

And here it is especially to be remēbred how this
article was for great considerations added immediatly,
and conioyned vnto the former articles, and chiefly to
the

the entent that no man shulde in his lyke tyme, presume vpon the sayde benefites of Christe, or take occasion of carnal libertie or securitie, and so lyue without feare to transgresse, or without regarde, to obserue the commaũdementes of god: but rather that euery good christen man, shuld in euery part of his lyfe, haue a continual remembraunce and respect, vnto the last day of iudgemẽt, and so be in continual feare, to committe any thing contrary to the will of god, for the whiche he might deserue, to haue the sentence of euerlasting damnation, pronoũced vpon him. For this is certainly true, that at that day, euery man shall be called to an accompt of his lyfe, & shalbe then finally iudged, according to his workes, good or bad, done in his lyfe time, that is as saint Paul
Rom. ii. sayeth: to them that persuere in well doyng, and labour to atteine glorie, honour, and immortalitie, shal be giuen lyfe euerlastyng: and to them that be contentious and obey not the truthe, but folow and do iniustice, shal come indignation, yre, affliction, trouble, and paines euerlastyng.

In this article it is further to be noted, that lyke as there is nothing more certain vnto vs, than that we be all mortal and shall ones dye, and yet no man liuyng knoweth the tyme when he shal dye: euen so there is nothyng more certaine, than that this daye of iudgement shal ones come, and yet the houre and tyme whan it shal be, is hydden and kept secrete from the knowledge of al men and aungelles, and is reserued to the onely knowledge of god. whiche thing procedeth of his onely goodnes towardes vs, and is done, to the intent we shuld alwaies here in our lyfe tyme, flee from synne, and employ all our hole study, and endeuour, to walke in the wayes of god, that is to say, in suche fayth hope and charitie,

as

as God requireth of vs, and so prepare our selues, and order our liuyng towardes God, that we may be in a redines at all tymes, whan so euer it shall please God to call and summon vs, to appere before hym, in the sayde generall iudgement, there by his mercy and goodnes to receyue the crowne, whiche he promysed vnto all men, that do feare him, and loue him, and walke in his ways.

The eyght article.

I beleue in the holy goste.

THe holy goste is the thirde person in Trinitie, very god and lorde, autour & former of all thynges created, and procedeth bothe from god the father, and from god the sonne, one with them in nature and substance, and of the same euerlastyng essence or being, whiche the father and the sonne be of, and equall also vnto them bothe in almyghtynesse of power, and in the worke of creation, and all other thynges perteynyng vnto the deitie or godhed, wherfore he is also to be honoured and glorified, equally with them bothe.

THis holy goste, whych is the spirite of god, is of his nature all holy, yea holynesse it self, that is to say, he is ỹ onely goste or spirite, whiche with the father & the sonne is, was, & euer shall be the autour, causer, and worker, of all holynes, puritie, and sanctimonye, and of all the grace, comforte, and spirituall lyfe, whiche is wrought and cõmeth into the harte of any man, in so moche that no man can thynke well, or do any thynge that good is, but by the motion, ayde, and assistence of this holy spirite, neyther it is possible, that the deuyll, or any of those euyll spirites, whiche do possesse and reigne in suche per-

lons as be subiect vnto synne, can be expelled or put out of them, but by the power of this holy spirite, neyther it is possible, that the hart of any man, being ones corrupted and made as prophane by synne, can be purged, purified, sanctified, or iustified, without the worke and operation of this holy spirite, neither it is possible for any man, to be reconcyled vnto the fauour of god, or to be made and adopted into the number of his chyldren, or to obteyne that incomparable treasure, whyche our sauiour Iesus Christ hath purchased and laide vp for mankynd, onlesse this holy spirite, shall fyrst illumyne and lyghten his harte, with the right knowlege and fayth of Christe, and styre hym by grace, to haue due contrition and penance for his synnes, and shall also instructe hym, gouerne hym, ayde hym, directe hym, and indue hym, with suche spirituall gyftes and graces, as shall be requisite and necessary to that ende and purpose.

Moreouer this holy spirite of god, is of his owne nature, full of all goodnes and benignitie, yea goodnes it selfe, from whome procedeth, all and syngular graces and gyftes of feare, wysedome, vnderstandyng, counsell, strength, fayth, charitie, hope, and all other, whyche be gyuen, conferred, and distributed vnto vs mortall men here in the earthe, at his owne wyll, and dispensation, and that no man can purchase or obteyne, ne yet receyue, reteyne, or vse, any one of them, without the speciall operation of this holy spirite, whiche gyftes neuer the lesse he gyueth not, nor dispenseth the same equally, and vnto euery man in lyke, but he diuideth them, particularly and specially to euery member of the churche, as is moste necessary for the hole body, and in suche plenty and measure, as vnto his godly wylle and knowlege, is thought to be most beneficial and expedient for the same:

All

All which thynges he doth of his mere mercy and goodnes, freely and aboue our deseruynge.

¶ Farthermore this holy spirite, is of his owne nature, full of charitie and holy loue, yea charitie it selfe, from whome procedeth all charitie, and so by his godly operation is the bonde and knot, wherwith our sauiour Jesus Christe, and his moste dere espouse the churche, (whiche is also his mysticall body) be united, knytte, and conioyned togyther, in suche perfecte and euerlastynge loue and charitie, that the same can not be dissolued or separated: And ouer this is also the very bonde and knot, wherby all and euery one of the very membres of Christis churche and bodye, be united, coupled, and conioyned, the one of them with the other in mutuall loue and charitie.

Also this holy spirite of god is the spirite of trouth, & the autour of all holy scripture, conteyned in the hole canon of the bible, and did not only inspire and instructe, all the holy patriarches and prophetes, with all the other membres of the catholike churche, that euer was from the begynnyng of the worlde, in all the godly truthes and verities, that euer they dyd knowe, speake, or write, but also descended and appered, in the symilitude and lykenes of fyery tongues, and dyd lyght vpon the apostles and disciples of Christ, and inspired them with the knowlege of all truth, and replenisshed them with heauenly gyftes and graces, and shall be continually present in the catholyke churche, and shall teache and reuele vnto the same churche, the secretes and mysteries of all truthes, whiche are necessary to be knowen, and shall also continually from tyme to tyme rule, direct, gouerne, and sanctifie the same churche, and gyue remission of synnes, and all spirituall comforte, as well inwardely by secrete ope-

rations, as also outwardly by the open ministration and efficacy of the word of god, and of the holy sacramentes in the said churche, and shall endue it with all such spirituall graces and gyftes, as shalbe necessary for the same.

Fynally it is to be noted, that all be it holy scripture doth worthely attribute vnto the holy gost, our sanctification, our iustification, and all other benefites, whiche Christ by his passion hath merited & deserued for vs, yet neuertheless the same be also the workes of the hole trinitie, and be not to be separated in any wyse, although scripture commonly dothe attribute them vnto the holy goste: For in lyke maner dothe scripture attribute power vnto the father, and wysedome vnto the sonne, whyche neuertheles be common vnto all thre.

The nynthe article.

The holy catholyke churche.

After the eyght articles of our beleke, in whiche we knowledge Goddis mighte and power in the creation of the worlde, his mercy and goodnes in oure redemption, and his spirituall benefites exhibited and giuen to vs by the holye goste, foloweth the nynthe article, in whiche we declare that we do beleue and confesse the maner of goddis worlyng, in callyng vs to haue fruition of hym, and to be made partakers, of his sayd benefites.

Wherefore we must vnderstand, that besides the inward and secrete callyng, whiche god hath alwaies vsed, and yet styll dothe vse, he hath also ordeyned an outward callyng of the people vnto hym, by preachyng of his most holy

holy word, vpon whiche outwarde callyng, the people yeldyng, assentyng, and obeying to the same worde of god, and receyuing it also with true fayth, and the sacrament of baptisme (as Chzistis lawe requyzeth) be named in scripture Ecclesia, that is to say, an assembly of people called out from other, as from infidels or heathens, to one fayth and confession of the name of Chzistc, whiche worde Ecclesia is in englysh called Churche.

And it is to be noted specially, that in our englysche tongue, by the worde Churche we vnderstand not onelye the hole multitude of people, whiche be called of god to one fayth, be they of the clergy or of the laymen, but also by the same worde we signify the place, wherin the word of god is commonly preached, and the sacramentes mynistred and vsed, and call that the churche: to entreate wherof at this tyme in this article, is no parte of our entente, but onely of the assembly and company called to professe Chziste in one faythe, whiche in this article is named the Holy churche.

For al be it in this assembly of men, called by the worde of god, and receiued by faythe and baptisme, be many euyll men, many sinners, many that tourne by true penaunce to grace, and sometyme yet fall agayne, some after they tourne by true penance, still persеuere and increace in goodnes, many that fall and neuer ryse agayn: so that spottis, blottes, & imperfections, appere euidently in this churche, & many times in the more parte therof: Yet neuertheleſſe bicause the calling is of it selfe holy, the caller also holy, and the ende of the callyng holynes, with this also that the people so called, professe holynes, and make a body, whereof the onely head our sauioure Chziste is most holy, and holynes it selfe, by the merites of whose passion they be relieued and norysshed with di-

uers holy sacramentes, and be in theyr callyng indeued with most speciall holy giftes and graces of almyghtye god, autour therof, and by his holy spirite, directed and gouerned in the same, so long as they by folowing theyr concupiscence, the deuill, or the worlde, fall not from that state: For these causes (although some membres thereof be cuyll) the churche is called Holy churche, takynge the name Holy, of that, that Christe the onely head is holy, the caller holy, the profession and callyng holy, and the ende holynes, whiche of very ducty ought to be in all them, that be called, and is in deede in suche membres, as continue and persuere in that holy callyng.

And for somoche as god of his goodnes calleth people, as afore, without acception of persons, or priuilege of place. Therfore this holy churche is also Catholike, that is to say, not limitted to any one place or region of the worlde, but is in euery place vniuersally throughe the worlde, where it pleaseth god to call people to hym, in the profession of Christis name and faythe, be it in Europe, Affrike, or Asia. And all these churches in diuers contreies seuerally called, although for knowelege of the one from the other, amonge them they haue diuers additions of names, and for theyr most necessary gouernement, as they be distinct in places, so they haue distinct ministers & diuers heades in earth, gouernours, and rulers, yet be all these holy churches but one holye churche catholike, inuited and called by one god the father, to enioy the benefit of redemption, wrought by our onely lorde and sauiour IESV CHRIST, and gouerned by one holy spirite, whiche teacheth to this forsayd holy churche, one truthe of goddis holy worde, in one fayth and baptisme. And this churche is relieued, norisshed, and fortified, by his holy and inuincible worde and

his

his sacramentes, whiche in all places haue eche of them theyr owne proper force and strength, with giftes of graces also, distributed by the goodnes of almighty god in all places, as to his wisedome is sene conuenient.

Wherby it appereth, that the vnitye of these holye churches in sondry places assembled, standethe not by knowledging of one gouernour in earthe ouer all churches. For neyther the hole churche catholike togyther, nor any particular churche aparte, is bounde to aknowledge any one vniuersall gouernour ouer the hole churche, other than Christe. Although by sufferance of some princes and potentates, not beyng truly instructed in the worde of god, by suche as of duety both to god & them, ought to haue declared the truthe of scripture to them, & by hypocrisy & vsurpation of the see and court of Rome, the byshop of the same, giuyng hym selfe more to worldly policy, than to the execution of his duety, hath longe tyme gone about to obteyne & establyshe vnto hym selfe, suche an vniuersall auctority, & hath by abuses alwaies compassed to cause other, to vpholde and mayntayne the same, contrary to goddis lawe, as more largely shall be declared in the sacrament of orders.

The vnitie therfore of the church, is not conserued by the byshop of Romes auctoritie or doctrine, but the vnitie of the catholike churche, whiche all christen men in this article do professe, is conserued and kepte, by the helpe and assistence of the holy spirite of god, in retaynyng and mayntaynyng of suche doctrine and profession of christen fayth, and true obseruance of the same, as is taught by the scripture and the doctrine apostolike. And particular churches ought not in the said doctrine so acceptid & allowed, to vary one frō an other, for any lucre, arrogance, or any other worldly affection, but inuiolably

bly to obserue the same, so that by reason of that doctrine, eche Churche that teacheth the same, maye be worthely called (as it is in deede) an apostolyke churche, that is to say, folowyng suche teachyng, as the apostels preached, with ministration of suche sacramentes, as be approued by the same.

¶ And this vnitie of the holy churche of Christe, is not diuided by distance of place, nor by diuersitie of traditions and ceremonies, dyuersely obserued in dyuerse churches, for good order of the same. For the churche of Corinthe, and of Ephese, were one church in god, though the one were farre distant in place from the other: And though also in traditions, opinions, and policies, there was some diuersitie among them, lykewise as the church of Englande, Spayne, Italy, and Poole, be not separate from the vnitie, but be one church in god, not withstandyng, that amonge them, there is great distance of place, diuersitie of traditions, not in all thinges vnitie of opinions, alteration in rites, ceremonies, and ordynaunces, or estimation of the same, as one churche peraduenture dothe esteme theyr rites, traditions, lawes, ordynaunces, and ceremonies to be of more vertue and efficacy, than an other churche dothe esteme the same. As the churche of Rome dothe affirme certayne of their lawes and ordinaunces, to be of suche estimation, that they be of equall force with the worde of god, and that who so euer disobeyeth or transgresseth the same, commytteth deadly synne: Yet we perceyuyng the same, to be discrepant from the truthe of scripture, must nedes therin dissent from them. But suche diuersitie in opinions, & other outwarde maners and customes of polycye, dothe not dissolue and breake the vnitie, whiche is in one god, one faith, one doctrine of Christe and his sacramentes,

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pzeſerued and kepte in theſe ſeuerall churches, without any ſuperiozitie oz pzeeminence, that one church by godis lawe, may oz ought to chalenge ouer an other.

And therfoze the churche of Rome, beinge but a ſeuerall churche, chalengynge that name of Catholyke, aboue all other, doth great wzonge to all other churches, and doth onely by foze and mayntenaunce, ſuppoze an vniuſte vſurpation: foz that church hath no moze right to that name, than the Churche of Fraunce, Spayne, Englande, oz Poztugale, whiche be iuſtely called catholike churches, in that they do pzofeſſe, conſent, & agree in one vnitie of true faith, with other catholike churches. This vſurpation befoze reherſed well conſidered, it may appere, that the byſhop of Rome, doth contrary to godis law, in chalengyng ſuperiozitie and pzeeminence, by a cloke of godis lawe ouer all. And yet to make an apparaunce, that it ſhulde be ſo, he hath and dothe wzeſte ſcriptures foz that purpoſe, contrary bothe to the true meanyng of the ſame, and the interpzetation of ancient doctours of the church, ſo that by that chalenge he wold not do wzong onely to this churche of Englande, but alſo to all other churches, in claymyng this ſuperiozitie, without any authozitie by god, ſo to him gyuen. Foz god by his goodnes hath called indifferently and equally, all ſuche churches, in ſundzy places, as his high wyſedome, hath thought good to aſſemble and call vnto hym.

Moreouer the perfite beleue of this article, wozketh in all true chziſten people, a loue to contynue in this vnitie, and a feare to be caſt out of the ſame, and it wozketh in them that be ſynners and repentaũte, great comfozte, and conſolation, to obteyn remiſſion of ſynne, by vertue of Chziſtis paſſion, and adminiſtration of his ſacramentes at the miniſters handes, ozdeyned foz that purpoſe,

for as moche, as god doth not ordinarily giue suche thinges, but onely within this churche.

It is to be noted, that this church of Englande, and other knowen particular churches, in whiche Christis name is truely honored, called on, and professed in faith, and baptisme, be membres of the hole catholike churche, and eche of them by hym selfe, is also worthily called a catholike churche, whan they merely professe and teache the faithe and religion of Christe, accordyng to the scripture and the apostolike doctrine. And so euery christen man ought to honour, gyue credence, and to folowe the particular churche, of that region so ordered (as afore) wherin he is borne, or inhabiteth, and as all christen people, as well spirituall as tempozall, be bounde to beleue, honour, and obey our sauiour Jesus Christe, the onely head of the vniuersall churche, so lykewyse they be, by his commaundement, bounde, to honour and obey, next vnto hym selfe, christen kynges and princis, whiche be the head gouernours vnder him, in the particular churches, to whose office it apperteyneth, not onely to prouyde for the tranquillitie and welthe, of theyr subiectes in tempozall and worldly thinges, to the conseruation of theyr bodies, but also to forsee, that within theyr dominyons suche ministers be ordeyned and appoynted in theyr churches, as can and wyll truely and purely sette out the true doctrine of Christ, and teache the same, and to see the commaundementes of god well obserued and kepte, to the welthe and saluation of theyr soules.

The

The tenth article.

The communion of sayntes/ The forgyuenes of synnes.

IN this article be taught two speciall fruites and benefytes, whyche all men called of god, and obeyinge to the same callynge in their wyll, and workes, do obteyne by goddis grace, in the sayde catholyke churche, whiche benefites be, the cõmunion of saynctes, and forgyuenes of synnes.

¶ And here is to be noted, that although this worde Saínctes, in our englysh tongue signifieth proprely them, that be departed this lyfe, and be establysshed in glorye with Chryst: Yet the same worde Saynctes, wherby in this article we expresse the latine woorde Sanctorum, is here extended, to signify not onely these before mentioned, but also all such, as be called in to this holy assembly & churche, and be sanctified in our sauiour IESV CHRIST.

AND AS touching the Cõmunion, that is to say, the mutuall participation of these sainctes, ye must vnderstand that lyke as all the partes and membres, which be liuing in the naturall body of a man, do naturally communicat and minister eche to other, the vse, commodity, and benefite of all theyr forces, nutrimentes, and perfections. (In so moch that it lieth not in the power of any man to say, that the meate, which he putteth in to his owne mouthe shal nourish one particular member of his body, and not an other, but that al and euery one particularly, shal receiue of the said nutriment, and of the vertue and benefit therof, more or lesse accordyng to the naturall disposition, portion, & place, whiche it hath within the same body) euen so, what so euer spirituall giftes or treasure

is gyuen by god vnto any one membre of the holy churche, although the same be gyuen particularly vnto one membre, and not vnto an other. Yet the fruict and merites therof, shall by reason of theyr abidyng togither in the vnitie of the catholike churche, redounde vnto the common profit, edifiyng, and increace of all the other membres of the same catholike churche. In so moche that there shall nede no mans autority to dispence and distribute the same, or to applye it vnto this membre or that, but eche membre shall be made participante of the sayde treasure, & shal haue and enioy the fruite and benefit of the same, in suche quantity and measure, as for the rate and proporcion of the fayth and charity, whiche he hath in the same body, shalbe expedient and necessary for hym to haue.

And hereby is notified and declared vnto vs, the vtilitie and profite, whiche all the membres of the churche do receyue, by the merites, suffrages, and prayers of the churche.

And forasmoche as the moste blessed sacrament of the Aultare, wherin by the mighty operation of goddis worde, is really present in fourme of bread, the naturall liuynge body and bloude of our sauiour and redemer IESV CHRISTE, increaseth and worketh in them that worthily receiue it, the communion and coniunction in body and soule of them to Christe, & Christe to them, with a mutuall coniūction also in loue & charity, of eche good man in Christ to other: Therfore the said sacrament may worthily be called the *Cōmunion of sainctes*. And so the fyrst parte of this article hath bene by good deuout and lerned men expounded, to signify the sayde blessed sacrament of the aultare, whiche we must beleue to bé a reall and effectuall communion of all sainctes,

that

that is to say, of all men, whiche be called by the holy callyng of god, and therewith willyngly and obediently do knowlege and folowe the same.

In the seconde part of this article, we be taught to beleue remission of synnes, whiche is one of the effectes and chiefe benefites of the most blessed passion of Chriſte, head of the holy churche, whiche is called and assembled in his name, in whiche churche is applied the benefites of remission of sinnes by the worckyng of god in his sacramentes ministred in the same, as shalbe here after declared in theyr place.

The xi, and xii, article.

The resurrection of the body/ and the lyfe euerlastynge.

AT the daye of the generall dome or iudgement, whan Chriſt shall come (as in the. vii. article of this Crede is conteined) and sytte to iudge bothe quycke and dead, almyghty god shall stirre and raise vp agayn, the very fleshe and bodies of all men, women, and chyldren, both good and badde, chriſtened and heathen, that euer lyued here in this worlde, from the beginning of the same, and died before that day. And although the said fleshe and bodies were dead and buried, yea and consumed, or by any meanes, destroyed, yet god shall of his infinite power make them all at that daye, hole and perfite agayn. And so euery man generally shall resume & take again, the very selfe same body and fleshe, which he had whiles he lyued here on earthe, and so shall ryse from deathe, and lyue agayne in the very selfe same body and soule, whiche he had before.

At whiche tyme man beinge thus made perfite in coniunction of body and soule, shall at that day, appere before the high iudge our sauior IESV CHRIST, and there shall make an accompte of his workes and his deedes, suche as he dyd, good or euyll, whyle he lyued here in this worlde. And suche as haue ledde their lyues, in obedience and obseruation of goddis commaundementes, and dye in true faythe and charitie, shal than be perfitely sanctified, purifyed, and delyuered from all contagion of synne, and from all corruption and mortalitie of the flesshe, and shalbe perpetually glorified, and receiue both in body and soule togither, euerlasting life.

whiche lyfe euerlasting, though it passeth all mens wyttes, to expresse howe pleasaunt and ioyfull it is, nor yet mannes capacitie, can comprise and vnderstande the same, as saynt Paule wytnesseth, saying, That, vvhiche the eye hath not sene, nor the eare hath not herde, nor hath not entred into mans harte, God hath ordeyned for them, that loue hym: Yet holy scripture speaketh of it, after our capacitie and intelligence, but farre vnder the worthynes & excellency therof. The prophet Esaie sayth, Euerlastyng gladnes shalbe ouer their heades, they shall haue ioye and gladnes, sorovve and vvaylyng shall forsake them. And saynt Johñ sayth, God that sytteth on his throne, shall dwell ouer them. They shal not hunger or thyrste any more, neyther sonne, nor heate shall hurte them, for the lambe, that is in the myddes of the throne, shall feede them, and bryng them to the fountaynes of the water of lyfe: And god shall wype away all wepyng and teares from their eyes, deathe shall endure no longer. There shall be no waylynge, nor crying, nor sorowe any more: Yea there is no ioye or comfort, that can be wyshed for, but it is there moste plentyfully. There is true glorye, where prayse shall be without errour or flattery

i. Cor. ii.

Esa. xxxv.

Apoc. vii.

flattery. There is true honour, whyche shall be gyuen to none, onles he be worthy. There is true peace, where no man shal be molested, or greued, neyther by hym selfe, nor by others. There is true and plesaunt felowshyppe, where is the company of blessed aungels, and the electe and chosen saynctes of god. There is true and perfecte loue, that neuer shall fayle. For all the heauenly company, is lynked and fastened togyther, by the bonde of perfecte charitie: wherby also they be vnited and knytte to almyghty god euerlastingly.

Fynally there is the true rewarde, of all godlynesse, God hym selfe: The syght and fruition of whom, is the ende and rewarde, of all our belefe, and all our good workes, and of all those thynges, whyche were purchased for vs by CHRISTE, he shalbe our sacietie, our fulnesse, and desyre, he shal be our lyfe, our helthe, our glory, our honor, our peace, our euerlastynge reste and ioye: He is thend of all our desyres, whome we shall see continually, whō we shall loue moste feruently, whome we shall prayse and magnify, world without ende.

¶ The sacrament of Baptisme.

AS TOVCHYNG THE HOLY SACRAMENTE OF BAPtisme, it is to be noted: First, that this sacrament was instituted and ordeyned, by our sauiour IESV CHRIST in the new testament, as it dothe appeere by Chrystis owne wordes vnto his apostles, where he sayeth: Go ye abrode throughe out all the worlde, and preache the gospell vnto all people, and baptyse them in the name of the father, of the sonne, and of the holye goste.

Matth. xxviii.

Furthermore that the effecte and vertue of this sacrament, is forgiuenes of synne, and grace of the holy goste, as is manifestly declared in the seconde chapter of the actes of the apostles, where it is sayde: Do penaunce, and be baptysed euery one of you, and ye shall haue forgiuenes of synne, and shall receyue the gyfte of the holy goste. Whiche effect of grace and forgiuenes of synne, this sacrament hath by vertu & force of the workyng of almighty god, accordyng to his promyse annexed and conioyned vnto this sacrament, as is manifestly declared by the worde of Chryste, saying: who so euer beleueth and is baptysed, shall be saued. Whiche saying of our sauiour Chryste, is to be vnderstand, of all suche persons, whiche dye in the grace conferred and gyuen to them in baptisme, and do not finally fall from the same by synne.

Marc. xvi

Moreouer bycause all men be borne synners, through the transgression of our father Adam, in whom (as the apostle sayeth): All haue synned, and can not be saued, without remission of theyr synne, whiche is giuen in baptisme, by the workyng of the holy goste. Therfore the sacrament of baptisme

Rom. v.

tiſme is neceſſary for the attenyng of ſaluation and euer laſtyng lyfe, accordyng to the wordes of Chriſte, ſaying: *No man can entre in to the kyngdome of god, except he be borne a-gayne of water and the holy goſte.* Ioan. iiil. For whiche cauſes alſo it is offered, & perteyneth to all men, not onely ſuche as haue the vſe of reaſon, in whome the ſame duely receyued, taketh away and purgeth all kynde of ſynnes, bothe originall and actuall, committed and done before theyr baptiſme: but alſo it appertaineth & is offered vnto infantes, which bycauſe they be borne in originall ſinne, haue nede and ought to be chriſtened: whereby they being offred in the faith of the church, receyue forgiuenes of theyr ſinne, & ſuch grace of the holy goſte, that if they dye in the ſtate of their infancy, they ſhall therby vndoutedly be ſaued.

And here we muſt know, that as touchyng originall ſynne in infantes, lyke as they take of theyr parentes, theyr originall and naturall qualities: euen ſo they receyue from them originall ſynne, by whiche, they are made the childzen of the yre of god, and by the ſame haue a naturall inclination to ſynne, by luſtes and deſyres, whiche in further age and tyme, ſenſibly moue and ſtyre them to wickednes. For although the parentes be neuer ſo cleane purged, & pardoned of theyr originall ſynne by baptiſme, and grace giuen in the ſame, yet neuertheleſſe the childzen of them begotten, be conceyued and borne in originall ſynne. Example we may take of corne, whiche though it be neuer ſo cleane winowed and purged from the chaffe, yet if it be caſt in to the grounde & ſowen, the newe which ſpringeth of it, is full of chaffe agayn, vntyl it be alſo winowed & clenſed: So lykewiſe the chyldren of chriſten men be ful of the chaffe and corruption of originall ſynne, vntyl that by baptiſme, they be waſhed, clenſed, and purged from the ſame as theyr parentes were.

¶ And where as we haue before ſhewed, that originall ſynne is remytted and taken away, by baptiſme, bothe in infantes and all other, whiche hauyng the vſe of reaſon, duely receyue the ſame: Yet further we thinke good, to note a ſpeciall vertue and efficacy of this ſacrament of baptiſme. Which is: That all be it, there remain in vs that be chriſtened, a certayn infirmitie or inclination of ſynne, called *Concupiſcence*, whiche by luſtes and deſyres, moueth vs many tymes to ſynne and wickednes, yet almighty god of his great mercy and goodnes, hath giuen vs ſuche grace in this his holy ſacrament of baptiſme, that ſuche carnall and fleſhly luſtes and deſyres, ſhall or can in no wyſe hurte vs, if we do not conſent vnto them. And by the ſame grace alſo conferred vnto vs in baptiſme, we be made more ſtrong and able, to reſyſte and withſtand the ſayd concupiſcences and carnal deſyres, than is an other man, whiche neuer was chriſtened.

¶ Furtherinore for as moche as in theſe dayes, certayn hereſies haue riſen and ſprong vp, agaynſt the chriſtenyng of infantes, It is to be noted, that (as the holy doctours of the churche do teſtify) the vniuerſall conſent of the churches in all places, and of all tymes, vſyng & frequentyng the chriſtenyng of infantes, is a ſufficiente witnes & profe, that this cuſtome of the churche in baptiſyng of infantes, was vſed by Chriſtis apoſtles them ſelfes, and by them giuen vnto the churche, and in the ſame hath ben alwayes continued, euen vnto theſe dayes. And this cuſtome and perpetuall vſage of the churche, euen from the beginnyng, is agreable with the ſayeng of ſainct Paule: Eph. v. *Chriſte loued his churche, and hath gyuen hym ſelfe to the deathe for his churches ſake, to ſantify her, and make her holy in clenſyng her by the fountayne of water in his worde. &c.* So that no man is, nor canne be of this churche, but he whiche

whiche is clenſed, by the ſacrament of baptiſme. Lyke as the texte before alleged, sheweth, where Chriſte sayeth: *who so euer is not borne agayne, of water and the holy goste, shall not entre in to the kyngdome of heauen.* Ioan. iii. Wherfore seyng that out of the churche, neyther infantes, nor no man els, can be saued, they must nedes be christened and clenſed by baptiſme, and so incorporated in to the churche. And as the infancy of the childzen of the Hebrues, in the olde testament dyd not let, but that they were made participant of the grace and benefite giuen in circumciſion: Euen so in the newe testament, the infancy of childzen, dothe not let, but that they may and ought to be baptiſed, and so receyue the graces and vertues of the same.

In this parte, also it is to be noted, that childzen or men ones baptiſed, ought neuer to be baptiſed agayne. And all good christen men ought and must repute and take, all the Anabaptiſtes, and the Pelagians opinions, whiche be contrary to the premiſſes, & euery other mans opinion, agreable vnto the said Anabaptiſtes, or the Pelagians in that behalfe, for detestable hereſies, and vtterly to be condemned.

Moreouer for bycauſe, as well this ſacramente of baptiſme, as all other ſacramentes inſtituted by Chriſt, haue all they? vertue, efficacy, and strengthe by the word of god, whiche by his holy ſpirite, worketh all the graces and vertues, whiche be giuen by the ſacramentes, to all thoſe that worthily receyue the ſame: We must vnderſtād and knowe, that although he whiche dothe miniſter the ſacrament, be of a ſynfull and euyll conuerſation, yet the vertue and effect of the ſacrament, is thereby nothing diminiſhed or hurted, neyther in infantes, nor yet in them, whiche beyng indued with the vſe of reaſon, come there vnto, truly contrite and penitent of all they? ſynnes done

before, beleuyng and confessyng all the articles of the Crede, and hauyng a sure fayth and trust in the promises of god, of remission of theyr synnes, and purposyng euer after to lyue a Christen lyfe.

¶ Finally this sacrament of baptisme, maye well be called a couenaunt betwene god and vs, whereby god testifieth that he for his sonne Christes sake, iustifieth vs, that is to say, forgiueth vs our synnes, and indueth vs with his holy spirite, and gyueth vs suche graces, that thereby, we be made able to walke in the workes of iustice ordeyned by god, to be exercised of vs in this present lyfe, to the glory and prayse of god: And so perseuerying, to enioy the fruite of the lyfe euerlastyng. And we again vpon our parte, ought most diligently to remembre and kepe the promyse, that we in baptisme haue made to almighty god, that is, to beleue onely in hym, onely to serue and obey hym, to forsake all synne, and the workes of Satan, to mortify our affections of the flesshe, and to lyue after the spirite in a new lyfe. Of whiche promise & couenaunt by vs made to god, saint Paul putteth vs in remembrance, saying: *Know ye not that all we whiche are baptised in* IESV CHRIST, *are baptysed to dye with hym, for we be buried with hym, by baptysme to dye, that lykewyse as Christe was raysed vp from deathe, by the glory of his father: euen so we shuld vvalke in a nevve lyfe?* By the which wordes saint Paul giueth vs to vnderstand, that all we whiche be baptised in Christe, that is to say, whiche by baptisme are incorporated in to the mysticall body of Christe, haue professed and bound our selfe in baptisme, to dye from synne, & vtterly to abstayne from the corruption of our olde synful lyfe, and to walke and procede in a new lyfe of grace, and the spirite, in to the whiche we are called by the word of god, and by fayth and due receiuyng of this holy sacrament, are brought and sette in to the same.

Rom. vi.

The

The sacrament of penaunce.

FOr the clere vnderstandynge of this Sacrament, it is to be consydered, what penaunce is, and also what is the sacrament of penaunce.

Penance is an inwarde sorow and grieke of the harte, for the synnes by vs done and committed, and an hatred and detestation of the same, with an earnest desyre, to be purged from them, & to recouere agayne the grace and fauour of god, by suche meanes and remedies, as god hath appoynted for the obteyning therof, with a stedfast purpose & mynde, neuer to offende agayne. For he that sayethe, that he is sory for his offenses committed agaynste the high maiestie of god, and yet styll continueth or intendeth to continue in the same, is no penitent person, but a dissembler, or rather a derydder of penaunce. And thus is penaunce commonly taken in the scripture, as well in the newe, as in the olde testament. And this penaũce is a thing so necessary for mans saluation, that without it, no man, that offendeth god, can be saued, or atteyne euerlastynge lyfe.

The sacrament of penaunce is properly the absolution, pronounced by the priest, vpon suche as be penitent for their synnes, and so do knowlege and shewe them selues to be. To the obteynyng of the whiche absolution or sacrament of penance, be requyred, contrition, confession, and satisfaction, as wayes and meanes expedient and necessary to obteyne the sayde absolution. In all whiche wayes and meanes, faythe is necessaryly requyred, as the grounde and fundation of all thinges, that are to be done, for to atteyne the benefite of the sa-

trament of penaunce. For who can haue true penaunce, with hope to atteyne any grace of remissiō of synne therby, onlesse he beleue stedfastly that god is, & that in the new testament by the meane of our sauiour Jesu Christ, and by the force of his passion, there is promyse made to his churche, to graunt remission of synnes, by his ministers, to suche, as fallynge from the grace receyued in baptisme, do at his calling tourne vnto him by penaūce! And lyke as they, which were not baptised, being infantes, whan they come to the yeres of discretion, and desire baptisme, be taught fyrst to beleue in god, and to renoūce the deuyll and his workes, vpon which ground of faith, they desyre baptysme, as a necessary sacrament for remissyon of synne: So euery man, before he entreth into the waies of fruitefull penaunce, muste haue for a grounde and fundation, suche a beleke, as wherby, he hopeth and loketh by the sacrament of penaūce, to atteyne remission of all his synnes, whervnto we do come (as is aforsaid) by contrition, confession, and satisfaction.

Contrition is an inwarde sorowe and grefe for synne, whyche euery true penytent, called by goddis grace, hath by knowlege of the worde of god, whervpon remembryng, his owne synfull and vicious lyuing, wherby he hath prouoked the hygh indygnation and wrathe of god, and on the other syde, consyderyng, the dignitie and puritie of that state, whervnto he was called in baptisme, and his promyse made there to god, the manyfolde benefites also, dayly receyued of god: Herevpon the said penitent, moued and stirred, with the great loue and goodnes of god, shewed before towardes him on the one partie, and his owne ingratitude, or vnkyndnes towardes god on thother partie, conceyueth an erneste sorowe, for that he hath relinquished so louynge a lord,

lorde. and an hatefull displeasure, that he hath folowed synne, and therby so greuously offended god, of whom, he was before called, to be in the state of a sonne, and inheritour with our sautour Jesu Christe.

And thus beinge moued and troubled in spirite, and lamentyng the myserable state, which he is now in, by his owne defaute, is prycked and styred in his hart, accordynge to the teachynge of his mother, holy church, to repaire to suche a mynister, as god hath ordeyned, to pronounce the sentence of remyssion of synne. And knowynge him to occupy that place, as deputed of god, doth prostrate hym selfe to god, and there humbly procedeth to confession, wherin he callynge to his remembraunce, his synfull lyfe paste, dothe knowlege to the prieste, all such synnes, in which his conscience telleth him, that he hath greuously offended, the goodnes of god almighty, and the same, before the prieste goddis mynister, he declareth and vttereth with his mouthe, and so blameth, accuseth, and condemneth hym selfe, for an vnkinde prodigall sonne, to almyghty god his father, for a noughty seruant, that knewe by lyght of grace, the commaundement of his lorde Jesu Christe, and dyd it not, was indued with many gyftes of the holy goste, and exercised them not. And so detestynge and abhorrynge synne, and desyrouse to be raysed from that estate, confesseth in humilitie, the cause of synne, to haue ben of hym selfe, by yeldyng to the concupiscence of the flesshe, the worlde, and the deuyll. Wherfore he is gladde to submytte hym selfe to suche discipline and wayes of reformation, as the priest herynge his synnes and offences, shall by his discretion and wysedome, accordynge to the worde of god, thynke conuenient. Whiche humble submission to the gostly father, with consent and agreement to receyue the sayd discipline, is a parte of satisfaction, whiche is

Luc. xv.
Luc. xii.

the

the thirde way or meane to the sacrament of penaũce, as is before rehersed.

And this satisfaction declareth a desire to please and content god his father, for the vnkyndnes towardes hym, in fallyng from the estate of grace, wherin he was called to be his sonne, and inheritour of heauen, vnto the myserable condicion of synne, wherby he hath made hym selfe, most vile bondeman vnto the deuyll.

But here ye must vnderstande, that the satisfaction, (which is here spokē of) is not so to be taken, as though the penitent synner coulde worthily merite or deserue remyssion of synnes, by any payne or punysshement to be by hym suffred, or to make to god any iuste or ful recompence, equiualent to the synne, that he hath commytted agaynst hym, and so to satisfie: whiche he can neuer do. For that satisfaction, hath onely our sauiour Chriſte wrought, in his glorious passion. But to satisfy (as here is ment by satisfaction) is to please god with an humble lowly harte, redy to bryng forthe the fruites of penance, and to bryng them forthe in dede, as in almes, prayer, and fastinge, with all such meanes, as may serue for the cuttynge awaye of the occasion of synne, as the minister shall thynke good, accordynge to the worde of god, and with such weppyng, lamentyng, and waylyng, as do burste out of the hart, with a full purpose, to leade a newe lyfe, and therwith to forgyue all men theyr trespaces, to restore to all men, that he hath vniustly taken or reteyned from them, to recompence al hurtes and iniuries done by him, according to his ability and power, and as he may, not onely to wyll, but also to do thus, to his neyghbour in dede, wherin the neyghbour ought to be satisfyed.

¶ And hereby appereth, how god estemeth satisfaction

ction, bothe to hym selfe, and to the neyghbour, after the wylle and power, and not after the equiualence of that whiche is done. For to god, no man can so satisfye for synne. And Christ therfore hath satisfied for all, by vertue wherof, our satisfaction is accepted and allowed of god, who of his infinite goodnes, and for Christis sake, is satisfied, that is to say, pleased with that lytell we do.

Wherupon after this contrition had in hart, confession made with mouthe, and satisfaction shewed and promysed, the penitent may desire to here of the minister, the comfortable wordes of remyssion of synnes. And the minister therupon, accordynge to Christis gospell, pronounce the sentence of absolution, vnto the whyche absolution, the penitent muste gyue credence, and beleue with a perfyte faythe, that his synnes be nowe forgyuen frely, by the merites of Christis passion, to the whyche forgyuenes, he hath recourse by the sacrament of penaūce, as he had at the fyrst entry vnto Christis religion by the sacrament of baptisme.

It is also to be noted, that confession to the prieste, is in the church profitably commaunded to be vsed and frequēted, for many other good causes, and specially for this cause, that they whiche by custome be drowned in synne, and se not the abhomination and fylthynes therof, ne remembre the goodnes of god, and want therfore contrition, may by a good goostly father, be styred and moued, to detest & lament their sinne, by declaring vnto them the worde of god in suche scriptures, as serue for that purpose, in such wyse, that not only contrition shal aryse in the harte, to the pleasure of god, but also satisfaction ensue, wherwith goddis mercifull goodnes shal be contented. So that the wordes of absolution may be effectually pronounced to the penitent, of the remyssyon

of his ſynnes.

Fynally it is to be remembred, that not withſtandyng this way before deſcribed, is the ordinarie meane, for penitent ſynners, to obteyne remiſſion of ſynnes, and to be reconcyled to the fauour of god, yet in caſe there lacke a miniſter, to pronounce the wordes of abſolution, or in tyme of neceſſitie, when a ſynner hath not ſufficient leyſure or opportunitie to do the workes of penaunce before declared, if he truely repente hym of his ſynfull lyfe, and with all his harte, purpoſe throughe goddis grace, to chaunge and amende the ſame, he ſhall vndoubtedly haue pardon and forgyueneſſe of all his myſſedoinges. For as ſaynt Cyprian ſayth: Euen in the houre of death, whan the ſoule is redy to departe out of the body, the great mercyfull goodnes of god deſpyſeth not penaunce: In ſo moch that thã, neither the greatnes of ſynne, nor the ſhortnes of tyme, nor yet the enormitie of lyfe, excludeth from the mercy of god, if there be true contrition, and an vnfayned chaunge of the harte, from ſynneful conuerſation. The theefe that hanged vpon the croſſe, aſked mercy with a contrite harte, and forthewith was made a citizen of Paradyſe, and where as he deſerued condemnation and puniſhement, this contrite hart, chaunged his payne into martyrdome, and his bloudde into baptyſme. Yet not withſtandyng, no man oughte vpon hope of goddis mercy, ſtyll to contynue in ſynfull lyuyng. Lyke as no man wolde be ſicke in his body vpon hope to recouer helthe. For ſuch as wyll not forſake theyr wyckedneſſe, and yet thynke that god wyll forgyue them, be oftentymes ſo preuented with the iuſte plage of god, that neither they haue time to conuert, nor grace to receyue the benefyte of forgyueneſſe. Therfore ſcripture ſayth: Slacke not to conuerte and tourne to god.

And

And lynger not frome day to daye. For his angre wyll come sodeynly, and in the tyme of vengeaunce, he wyll distroy the. Wherfore imbracynge the mercy of god on the one syde, and fearyng the iustyce of god, on thother syde: Let vs at no tyme, neyther despayre of forgyuenes of our synnes, nor yet presumptuously remayne styll in our synnes, knowynge that the iustyce of god, wyll straightly exacte and requyre the debtes of al men, whiche be not pardoned through his clemency and mercy.

The sacrament of the Aultare.

The sacrament of the aultare/ was instituted by our sauiour Christe, the night afore he suffered his passion, where he sitting at supper with his apostels, after he had eaten of ỹ paschall lambe, according to the ordinaunce of the lawe of Moyses, & wylling all suche sacrifices, and sacramentes of the olde testament, to ceasse, and declarynge, that they were but shadowes, and signes, to signifie him, who (as saint Paule sayth) Ro.x. is thende and perfection of the lawe, dyd than institute and ordeyne, this most high and principall sacrament of the new testament. Wherin is verely expressed, and presented the most exceding and inexplicable loue, of our sauiour IESV CHRIST towardes vs, his churche, with whom it hath pleased him, to leaue for our nourishment, strength and comforte, so precious and glorious a sacrament. Whiche amonge all the sacramentes, is of incomparable dignity and vertue, for as moche as in the other sacramentes, the outward kinde of the thing, whiche is vsed in them, remaineth stil in the own nature and substaunce, vnchaunged: But in this most highe sacrament of the aultare, the creatures, which be taken to the

vse therof, as bread and wyne, do not remayne still in their owne substaunce, but by the vertue of Christis worde, in the consecration, be chaunged and turned, to the very substaunce, of the body and bloud, of our sauyour Jesu Christe. So that although there appere the fourme of bread and wine, after the consecration, as dyd before, and to the outwarde senses, nothing semeth to be chaunged, yet must we, forsaking and renouncynge the persuasion of our senses in this behalfe, giue our assent onely to fayth, and to the playne worde of Christe, whiche affirmeth that substaūce there offered, exhibited and receyued, to be the very precious body and bloud of our lorde, as it is plainely written by the Euangelistes, and also by saynt Paule. Where they, entreating of the institution of this sacrament, shewe, how our sauiour Christ, sytting at his last supper, with his apostels, toke bread, and blessed it, and brake it, and gaue it to his disciples, and sayd: *Take ye and eate. This is my body*: And also whan he gaue the cuppe, he sayd: *This is my bloud of the new testament, whiche shall be shedde for many, for the remission of synnes.*

Mat. xxvi. Mar. xiiii. Luc. xxii. 1. Co. xi.

¶ By these wordes it is playne and euident, to all them, whiche with meke, humble, and syncere harte, will beleue Christes wordes, and be obedient vnto faith, that in the sacrament, the thinges that be therin, be the very body and bloud of Christe, in very substaunce. Whiche thynge, who so euer wyll deny, he denieth the very open and plaine wordes of Christ, whiche can not be but true: for he is truth it selfe, and can not lye. Wherfore in this moste high misteric, no man ought to reason, ouer farre, nor go about to compasse, the wyll and worke of god, by his weake sense and ymagination: But we must without further serching, giue firme assent and credence, vnto Christes almightie worde, by the whiche, heauen and earthe

earthe were made, and not trouble our wittes, in labou-
ring to comprehende, the power and might of god, but
rather (stedfastly giuinge faith to his worde) apply our
hole will and affection, to atteyne the fruite and profite
of this most holy sacrament, towardes our saluation, ac-
cording to thentent of Christes institution: Who, of his
inestimable mercy and loue towardes vs, willinge that
we shulde haue parfite hope, strength, comforte and ioy
in him, and that we shuld haue continual remēbraunce,
of his moste dere charitie, shewed towardes vs, in his
death and passion, did institute this sacrament, as a per
manent memoriall of his mercy, & the wonderful worke
of our redemption, and a perpetuall fode and nourishe-
ment for our spiritual sustentation, in this daungerouse
passage and trauayle of this wretched lyfe. It is therfore
necessary, that in the vsinge, receyuing, and beholdinge
of this sacrament, we haue hartie remembraunce, of our
most louinge ad dere sauiour Iesu Christ, that is to say,
that we thinke effectuously of his moste bytter passion,
whiche he being the lorde of glory, suffred for vs. And to
bewayle our synnes, whiche were cause, of the said death
and passion, callinge meekely for grace, and the mercy of
god, whiche most abundauntly is obteyned, by the ver-
tue and merite of the same passion. And thinkinge that
our lorde, whiche gaue hym selfe in that maner for vs,
wyll not forsake vs, or caste vs away, but forgiue vs, if
we truely repent, and wyll amende, and become faythful
seruauntes to him, whiche so derely hath bought vs, and
payed for vs, neyther golde ne yet syluer, as saint Peter 1. Pet. 1.
sayth, But his owne precious bloudde. Wherfore, seing
we be so bought, we must know, that we be not our owne,
that is to say, we maye not be at the libertie and wylde-
nes of our owne flesshe, nor we may not be seruauntes to
the worlde, nor the deuyl: but we must be seruauntes, to

our lo7de, and maſter IESV CHRIST, in all obedience vnto right wiſenes, and godlynes, acco7ding to his wyll and commaundementes.

Therefo7e whenſoeuer we ſhall receyue o7 vſe this holy ſacramēt, we muſt take hede, and haue reuerence to the maieſtie therof, & beware that we com not vnwo7thily therūto. 1. Cor. xi. Fo7 as ſaint Paul ſaith: He that eateth of that heauenlye foode, o7 d7yncketh of the cuppe of oure lo7de vnwo7thely, that is to ſay, without due reuerence, fayth, repentaunce, charitie, and the feare of god, he eateth and d7yncketh his owne damnatiō, bicauſe he putteth no difference, betwene the body of our lo7d, and other meates. And further trulye, ſenſe chriſten men, ought to haue remembraunce of god, whenſoeuer they go, to they7 bodely meate o7 d7yncke, & receyue it not without thanckes gyuing vnto god, (as ſainte Paule ſayth) 1. Cor. x. *whither ye eate or drynke, or whatſoeuer ye do, do it in the name of our lorde* IESV CHRIST. Howe moche moze, oughte all chriſten men, (when they come to be fed at the table of our lo7de, and to receyue this bleſſed and glo7youſe ſacrament) to haue ſpeciall and entier deuotion, with moſte thanckeful remembraunce to god, fo7 his goodnes, declared towardes vs, in the benefite of our redemptiō. And therfo7e amonges other names, this ſacrament is called Euchariſtia, that is to ſaye, the ſacrament of thanckes and bleſſinge. Fo7 as moche, as it ſetteth befo7e vs, and dothe exhibit vnto vs. the very p7yce of our redemption, and ſaluation, whiche is the body of our lo7de that ſuffered and dyed fo7 vs.

Furthermo7e here is to be noted, as touchyng the receyuing of this ſacrament, that although our ſauiour IESVS CHRISTE, at the fy7ſt inſtitutiō therof, in his ſupper, dyd miniſtre it vnto his diſciples then p7eſent, vnder

der both the kindes of breade and wyne. Yet that fascion and maner of ministryng is not so necessary to the receyuer, excepte it be to the prieste when he consecrateth, that without the due obseruation of that waye, man myghte not receyue that blessed sacrament, to his saluation. For the benefit or hurte that cometh to a christen man, by receyuyng of this sacrament, standeth not in the fascion or maner of receiuyng of it, vnder one or bothe kyndes, but in the worthy or vnworthy receyuing of the same. For he that receyueth this sacrament worthily, vnder the one kynde, as vnder the fourme of bread onely, receiueth the hole body and bloudde of Christe, & as many and great benefites of Christ, as he that receyueth it in bothe kindes. And therfore if any man shulde teache, that the lay people (whiche by the ordynaunce and auncient custome of the catholike church haue vsed to receiue this holy sacrament in fourme of breade onely) be seduced, and so cause them to thynke, that the hole body and bloudde of Christe were not comprehended in that onely fourme of bread, as wel as in both the kyndes, this doctrine ought vtterly to be refused and abiected, as a pestiferous and a deuilysh schole. For surely scripture teacheth the contrary. And also natural reason, although it can not comprehende the hole mistery of this sacrament, yet herin it techeth vs agreably with scripture, that the lyuely body can not be without bloudde, and so mē ought to be ledde from that fonde opinion (if any suche be) bothe by that faythe & credite they owe to scripture, and in this poynt also by naturall reason. Wherfore christen men oughte not to grudge at this fourme and maner of receyuynge of this sacrament, vnder one kynde, vsed and allowed by the catholike thurche, both to auoyde that errour afore rehersed, and also for many other weighty considerations, concernyng both, the honour of the sacrament,

and

and the lybertie and commoditie of the whole churche. And not onely laye men, but alſo prieſtes (ſaynge when they conſecrate) vſe to receyue this ſacrament none other wyſe. Let chryſten men therfore, humbly applie them ſelfe, to put all erronious fantaſies (if any ſuche aryſe) cleane out of theyr hartes, and ſatisfie them ſelues with this, that whan they receiue this ſacrament worthelye, thoughe it be but in one kynde, they loſe no parte of the profyte and benefyte, promyſed by vertue of the ſayde ſacrament.

Wherefore conſydering (as is afore reherſed) the dignitie and excellency of this ſacramẽt, we oughte with all humblenes of harte, and deuotion, to prepare our ſelues, that we (vſynge accordingly the ſame) may be partakers, of ſuche fruite and grace, as vndoubtedly, is offered and gyuen to all ſuche, as in due maner receyue this ſacrament. For they that ſo doo, be made one with Chriſte, and dwell in him, and he in them, as he ſaythe in the. vi. chapter of ſaint Johns goſpell, where he ſpeaketh alſo, of this ſacrament. *This is the bread, which deſcended from heauen, That who ſo euer eateth therof, ſhuld not dye, I am the lyuely bread, whiche haue deſcended from heauen, if any ſhall eate of this bread, he ſhall lyue euerlaſtingly.* And than he declarynge him ſelfe, what he meaneth by the bread, ſayeth, as incontinently foloweth: *And the bread, whiche I ſhall gyue, is my fleſhe, which I ſhall gyue for the lyfe of the worlde.* Which wordes be moſt comfortable, for the perfyte confirmation and eſtabliſhment of our faith in this ſacrament: For as moch as they bothe certifie vs, that his very fleſhe, bloudde & bodye, is that meate, whiche we receyue, in the ſacrament, and that alſo it preſerueth from death, and conferreth lyfe to all, whiche duely receyue it. For ſeinge it is the very body of our ſauiour Chriſte, whiche is vnyted

and

and knytte to his godhed in one persone, and by reason therof, hath the very vertue and substance of lyfe in it, it must nedes consequently, by the most holy and blessed participation of the same, gyue and communicate lyfe also to them, that worthily receyue it: And it endueth them with grace, strength and vertue, agaynst all temptation, synne, and deathe, and dothe moche ease and relieue all the troubles, diseases, and infirmities of theyr soule. For seing the woman, whyche was diseased with the fluxe of bloudde (as it is written in the gospell) was healed, by touching the hemme of the garment of Christ, through the vertue whiche came from hym: Howe moch more shall they fynde remedy of the syckenes and malady of their soule, whiche with due reuerence and fayth, receyue and eate the blessed bodye of Christe, and so be made lyuely temples of him, dwelling in them, yea made as one flesshe and bodye with hym? For this heauenly meate is not tourned into our substaunce, as other corporall meate is, but by the godly operation therof, we be tourned towardes the nature of it, that is to saye, of earthly, corruptible, and synneful, we be made heauenly, spirituall, and stronge agaynst sinne, and all wickednes. Mat. ix.

And further it is to be remembred, that as in the receyuyng of this sacrament, we haue most entier communion with Christ: so be we also ioyned by the same, in moste perfite vnitie with his churche, and all the membres therof. And for that cause amonges other, this sacrament was instituted of our sauiour Christe, in the fourme of breade, to sygnifie the vnitie, concorde, and charitie, that is betwene Christe our head, and his mysticall bodye the churche, and euery parte and membre therof one with an other. For as breade is made of many graynes or cornes, whiche all make but one lofe, so shulde all true christen people, beinge many in numbre,

yet be all one in fayth and charitie, as ſaint Paule ſaith:

1.Cor.x. *We be one bread and one body, all that be partakers of one breade, that is, of this bleſſed ſacrament.*

Fynally it is to be noted, that although Chriſt at the fyrſt inſtitution of this ſacrament, did conſecrate and gyue it to his dyſciples, at ſupper, after they had eaten the paſchall lambe, partely to declare, that the ſacramentes and ſacrifices of the old lawe, ſhuld from thens forth ceaſſe and take an ende, and partly, that by this ſacrament, beinge the laſt thynge that he nexte before his deathe, left vnto his diſciples, the remembraunce of him ſhulde be the more depely and effectuouſly imprinted in the hartes of them, and of all other, that after ſhuld receyue the ſame: Yet (as ſaynte Auguſtine ſayth) it was thought good to the apoſtels and the vniuerſall church, beinge moued with the holy goſte, for the more honour of ſo high a ſacrament, and for the more reuerence and deuout receyuyng therof, that it ſhuld always be receyued of chriſten people, whan they be faſting, and before they receyue any bodily ſuſtenance, except it be in caſe of ſyckneſs or neceſſitie.

Wherfore conſyderyng the moſt excellent grace, efficacie, and vertue of this ſacrament, it were greatly to be wyſſhed and prayed for, that all chriſten people, had ſuche deuotion thervnto, that they wolde gladly diſpoſe and prepare them ſelues, to the more often worthy receyuyng of the ſame. But ſeinge that in theſe laſte dayes, Charitie is waxed colde, and ſynne dothe abounde (as Chriſte ſayth in the goſpell that it ſhulde) yet if chriſten men wyll auoyde the great indignation of god, it ſhall be good for them, whan ſo euer they receyue this ſacrament them ſelues, or be preſent, where it is miniſtred or vſed, as ſpecially in the tyme of maſſe, to behaue theym ſelfe

Mat.xxiiii.

selfe reuerently, in pure deuotion and prayer, and not to talke or walke vp and down, or to offend their brethern, by any cupll example of vnreuerence to the sayde sacrament: except they wyll declare them selfe to haue smalle regard to our sauiour CHRIST, there bodily present, of which vnreuerence and contempt, may ensue, not onely spirituall punyshementes of god, by withdrawynge his grace from suche vngodly persons, but also bodily and open scourge, as sayntPaule sheweth to the Corinthians, That for the vnworthy entreatynge and vsyng of this sacrament, many amonges theym were weake, sycke, and dyed. i.Cor. xi.

The sacrament of matrimony.

AS touchyng the sacramente of matrimonye, and the institution thereof, you shall vnderstand, that almighty god at the fyrst creation of man, considerynge of his infinite goodnes & wisdome, how necessary it was, to couple and conioyne man and woman togither in mariage, as well for theyr mutuall ayde and comforte, and for the preseruation and continuaunce of mankynd in lawfull succession, as also that the same generation might after the fall of man, be exercised perpetually vnto the worldes end without synne and offence towardes god, dyd conioine Adam and Eue togither in mariage. And than instituted matrimony, and consecrated and blessed it by his holy worde, as appereth in the boke of Genesis, where is also described the vertu and efficacy of the same, by these wordes following: Nowe this bone is of my bones, and this flesh is of my flesh, and therfore the man shal leaue his father and mother, and adhere and cleaue vnto his wyfe, and they shalbe two in one flesh and in one Gen.ii.

body. By whiche wordes it is ment, that by the vertu and efficacy of matrimony, rightfully and by the auctority of god contracted, the man and woman whiche were before two bodies, be now vnited and made one body, duryng theyr lyues, ſo that the huſbande hath no power of his owne body, to vſe the ſame as hym lyſt, and with whome hym lyketh, but it is his wyues, and with her onely he may vſe the acte of matrimonye. For the wyfe hath any power of her owne body, to vſe it as her lyſt, or with whō her liketh, but her body is her huſbandes body, and with hym onely, may ſhe vſe the act of matrimony. And therfore, the ſayde two perſons, ſo conioyned, may not after be diuided, for any affection, to father or mother, or for any erthely thyng in the world, but eche muſt adhere and cleaue to other, for as moche as they be nowe two perſōs in one fleſſhe and in one body.

Secondely, howe that almyghty god, allowyng and approuyng the ſayde inſtitution of matrimony, ſanctified and bleſſed it with his holy worde immediatly after Noes floudde, ſayinge vnto Noe, and his chyldren, in this wyſe: *Increaſe and be ye multiplied, and repleniſhe the earth.* This inſtitution, of matrimony thus alowed by god, vnto Noe and his children, although it was a ſufficient inſtruction vnto them, and all theyr poſteritie, how to vſe the ſame, in all puritie and clennes, to goddes pleaſure, and his contentation: Yet god conſidering the naturall inclination of man to malyce and ſynne, dyd afterwarde, further explicate, and eſtablyſhe the ſame, by his other lawes wrytten, wherby god prohibited, that any matrimony ſhuld be made, in the degrees folowing, that is to ſaye.

Rom. vi.

No man ſhall marry with his mother, his graundame, his great graundame, and ſo vpwarde: neyther

may he marry with the wyfe of his father, his graundfather, or his great graundfather, and so vpwarde: neither any man may marry, with the syster of his father, or of his mother, his graundfather, or his graundmother, and so vpwarde: neyther may any man marry with the wyfe of hym, that is brother to his father, his mother, his graundfather, his graundmother, and so vpwarde. And lykewyse euery woman is forbydden, to marry any man, within any degrees aboue reherſed. It is alſo further forbidden, that any man ſhal marry with his ſyſter, whether ſhe be his hole ſyſter, or his half ſyſter, begotten in marriage, or out of marriage: neyther may he marry with his brothers wyfe, nor with his wiues ſyſter. Whiche lawes of prohibition in marriage, althoughe they were not, by expreſſe wordes of god declared at the firſt inſtitution of matrimony, ne alſo when the ſame was allowed after Noes fludde, yet god dyd ingraue and imprynte the ſame lawes in the harte of man, before they were written by Moyſes. And for as moche as the naturall light and knowlege of man, was not onely by originall ſynne, obſcured and blynded, but alſo in the moſt part of men, by the increace of ſynne and malyce, in long continuaunce and proces of tyme almoſt periſhed and extinct: In ſo moche that they could not perceiue nor iudge, what thinges were of their owne nature nought and deteſtable in the ſyght of god, ne yet how farre the naturali honeſtie and reuerence, which we owe vnto ſuch perſons as be nere of our kynne, or alliaunce vnto vs, was extended: God therfore wyllyng man to returne from darkenes, commaunded his prophete Moiſes, to promulgate and to declare by his word, vnto the people of Iſrael, the ſayd lawes of prohibition of matrimonye in certaine degrees of conſanguinitie and affinitie, as is before mencioned. In the declaration of the which lawes of prohibi-

tion, Moiſes ſo tempꝛed his woꝛdes, that it may euydently appeare therby, that not onely the Iewes, but alſo all other the people of the woꝛlde, were as moche and as ſtreyghtly bounden, to the contynuall obſeruation of the ſame lawes, as they were to the other moꝛal lawes of the tenne commaundementes.

¶ Thyꝛdly, that the coniunction betwene man and woman in matrimony, doth not onely ſignifie and repꝛeſent the perfite and indiſſoluble coniunction and vnion of the nature of god with the nature of man, which was fulfylled, whan the ſecond perſon in trinitie, deſcending from his father, dyd take vpon hym the very foꝛme and ſubſtaunce of our nature, and ſo theſe two natures were vnited and knyt togither in one perſon: but alſo therby is ſignified & repꝛeſented, the ſocietie and coniunction in perfyt and indiſſoluble loue and charitie betwene Chꝛiſt & his churche, that is to ſay, the congregation of al chꝛiſten people. And this to be true, ſaynt Paule hym ſelfe affirmeth in the firſt chaptre of the epiſtle vnto the Ephe ſians. In whiche place the apoſtle myndynge to pꝛoue and perſwade, that all women, beinge maried, ought to loue, to reuerence, to honour, to obey, to be ſubiect vnto their huſbandes in al thynges, euen as the church is ſubiect vnto Chꝛiſt: and lykewiſe that all huſbandes ought & be bounde to lous their wyues, euen as they loue theyꝛ owne ſelfe and theyꝛ owne bodies, and euen as Chꝛiſte loueth the churche his eſpouſe: He bꝛyngeth in the fyꝛſte inſtitution of matrimonye, as it was oꝛdeyned by god in Paradyſe, and alledgeth the woꝛdes of god, as they be befoꝛe rehersed, vpon which woꝛdis the apoſtle inferreth and ſayeth. This coniunction of man and woman togither in mariage, whereby they are knytted, vnyted and made all one fleſhe and one bodye, *Is the ſacrament*, that is to ſay, a myſterye and ſygnification of that great and mer-

meruaylous coniunction, whiche is betwene Chriſte and his churche. For lyke as by vertue and efficacie of the fyrſte inſtitution of matrimony, the huſbande & the wife be made to be but one body, wherof the huſband is head: Euen ſo Chriſt doth knytte and vnite, conglutinate and make his churche to be one body with hym, wherof he is the very head. By the whiche wordes of ſaynt Paule, it appereth not onely what is the vertue & efficacy of matrimony, in the vniting & incorporatinge of two bodies in one, but alſo that it doth ſygnify this other coniunction, whiche is betwene Chriſte and his churche. And that this coniunction betwene Chriſte and the churche, is the very ſelfe thyng, which is ſygnified and repreſented, by the other coniunction of man & woman in maryage. For though ſaint Paul vſed in this place, other argumentes and perſuaſions, taken of the lawe of nature, to enduce maried perſons, the one to loue the other, ſayinge that men naturally do loue and nourſhe their owne bodyes & their owne fleſhe: Yet he vſeth this as a reaſon of great effycacy to perſuade his purpoſe, that is to ſay, that all huſbandes and wyues ought ſo to vſe them ſelues, the one to the other, that their matrimony and al their workes and affections in the ſame, myght and ſhulde correſponde, and be conformable and lyke vnto that moſt holy thing, which is ſygnified and repreſented therby, that is to ſay, vnto that ſpirituall coniunction, whiche is betwene Chriſt and his eſpouſe the churche. And that therfore eſpecially, the man ought and is bounde to loue his wyfe, and the wyfe to loue and obey hir huſbande in all thynges, leſt by doyng the contrary, they ſhulde make their matrymonie vnlyke to the thyng that is ſignifyed therby.

¶ And thus was matrymonie not onely inſtytuted by god, ſantyfyed by his woorde, and dygnifyed by his

lawes

lawes, euen from the beginnyng of the worlde: But also Christ him self did accept, approue and allowe the same, in the new testament, as well by his worde as also by his sundry workes and dedes testyfieng the same: In so moche that he being inuyted to a certaine mariage, made in
Iohn.ii. Cana a towne of Galilee, dyd vouchesafe, not onely to come thither, and ther to honour the sayde mariage with his corporall presence, and with the presence also of his blessed mother, & his holy apostles: but there he beganne also, by turnyng of water into wyne, fyrst to worke myracles, and to manyfest his glory vnto the worlde. And afterwarde in one other place, when the pharisees came vnto him, and demaunded, whether a man myght lawMat.xix. fully be diuorced from his wyfe for euery cause: Christ puttyng the saide pharisees in remembraunce of the first institution of matrimony, sayd vnto them. Haue you not redde, how that god which created all thinges in the begynnyng, dyd also fourme and create man and woman, and said these wordes: Therfore the man shall leaue his father and mother, and shal adhere and cleaue vnto his wyfe, and they shall be two in one flesshe and one bodye: Wherfore vnderstande you (sayeth he) that syth man and woman conioyned in matrimonie, be by goddes ordynaunce but one flesshe and one bodye, they shulde not afterwarde be separated or diuorced one from the other. And vnderstande you also, that it is not lawfull for any man, to separate and deuyde those persons asundre, whiche by goddes worde and his wyll and power be conioyned togither. And when the pharisees replying thervnto sayd: Why then dyd Moises commaunde vs, to make a lybell of diuorce, and so to departe and separate our selues from our wyues? Christ aunswered them and sayde: Moises considering the hardnes and obstinacie of your hartes, dyd permyt and suffre you so to do, Howe be it I

say

say vnto you, that it was not so at the begynnyng, that is to saye, it is cleane contrary to the godly institution and natural ordre of the lawes of matrimonie, as it was instituted by god at the begynning, that any man maryed, shulde be diuorced from his lawfull wife, and be set at liberte to marrie. And therfore I say again vnto you, that who so euer doth forsake his lawfull wyfe, onles it be for adultery, commytted by her, & marry an other, I saye he commytteth adultery in so doyng. And likewyse what woman so euer doth forsake her lawful husbande, and maryeth another, she also committeth adultery, and the man also that marrieth her, offendeth in lyke maner.

These wordes of Christ euidently declare his sentence in the approbation of the institution of matrimonye, made at the begynnyng of the worlde, and that it is Christes wyll and commaundement, that the people of god shuld folowe and conforme theyr doynges vnto the lawes of matrymony than made, and shulde obserue the same in suche puritie and santimonie, as it was fyrst ordeyned, without separation or diuorce, and that vnder the payne of damnation.

And here also is one thyng specyally to be noted, that in these wordes of Christ (*That, whiche god hath conioyned, man may not separate*) is declared the infinite benignitie and goodnes of god towardes vs, in that he hath not onely conioyned our firste progenitours Adam and Eue togyther in mariage, wherby he gaue vnto vs the originall beginning of our procreation, but that he dothe also euer sithe that tyme, continually assyste man and woman, and worketh with them in this coniunction of mariage, and is the very authour of all matrymonyes, whiche be lawfully made bytwene man and woman. And therfore saint Paule sayeth: Honorabile coniugium in omnibus, Heb. xiii.

nibus, & thorus immaculatus, that is to ſaye. Matrimony is honorable in all, and the bedde vndefyled.

An other thyng alſo is to be noted, that not onely the acte and procreation, whiche elles of it ſelfe were vnlawfull, is by this ſacrament made lawfull: but alſo that the good bringyng vp of chyldren, borne in matrimonie, is ſo well accepted of god, that vnto it as vnto other good workes, done in fayth by grace, is promyſed lyfe euerlaſtyng, accordyng to the wordes of Saynt Paule, where he ſayth: The woman was ſeduced and blinded by the ſerpent, and ſo ſynned deadly, but ſhe ſhall be ſaued by procreation and bringing forth of chyldren, yf the ſame do perſeuere and continue in fayth and loue towardes god, and in holynes and temperance in their actes and dedes. And as this is ſpoken of the woman, ſo it is alſo verified in the man, doing his duetie lykewiſe, as is required of the woman.

i. Tim. ii.

Fynally it is to be conſidered, how in matrimony be commended ſpecially thre good thynges, all whiche, they that contract matrimony, ought to remember and regarde: Fyrſt of all, the thyng it ſelfe, whiche is ſignified therby, whiche as is ſayde before, is the high, the mighty, and incomprehenſible worke of god, in the conjunction of Chriſte and the churche togither, wrought by hym to our ſyngular benefite & euerlaſting ſaluation. And that therfore the man and wyfe ought to lyue togither in perfit vnitie and concorde, and to loue eche other as their owne bodies, and to vſe the ſame in all clennеſſe, puritie, and honour, euen as Chriſte hym ſelfe loued his eſpouſe the churche, and ſuffered all afflictions and paynes, to make her gloryouſe and voyde from all maner of ſpotte or wrynkle of vnclennеſſe. Whiche matter ſaynt Paule moſte godly declareth in his epiſtle to the Theſſalonians, where he writeth in this maner. I pray you bre-

Ephe. v.

i. Theſſ. iiii.

therne

therne.and instantly desyre you,for our lorde Jesu Christis sake,that lyke as ye haue herd heretofore of vs, how and in what maner you shulde go forwarde, and please god, so ye do procede in the same, and that after such sort & maner, that you may continually profite and encreace therein. You remembre, I doubte not, what preceptes and commaundementes, I haue gyuen vnto you in tymes paste, in the name of our lorde IESV CHRISTE: And now in lyke maner, and in his name also. I say agayn vnto you, that the will and commaundemente of god is, that you shuld santify your selfes, that is to say, that you shuld absteyne, from all maner of fornication, and that euery one of you shulde vse and kepe the vessell of his body, in holynes and honour, and not in desyre of carnall concupiscence, lyke as the Gentiles do,which knowe not god,and that no man shuld craftely compas & circumuent his brother, to obteyne his fleshly lustes: For almightye god taketh vengeaunce vpon all suche people,as do committe any of those thynges. Know you also, that god hath not called vs to vnclennes and fylthynes of lyfe, but vnto holynes and santimony. And therfore I do exhorte you all, and in the name of god commaunde you, to eschue all fornication and adultery, all vnclennes and carnall concupiscence, all fylthynes and vnpure liuyng in fleshly lustes of the body. And I say further, that who so euer despiseth and breketh these my commaundementes, dothe not despyse me, but despiseth god: For they be his commaundementes, whose spirite ye haue receyued.

The seconde good thyng, whiche ought to be remembred in the sayd sacrament,is the fayth and mutual promyse, made betwene the husbande and the wyfe, contoyned in laufull matrimony, whereby and by the vertue of the sayd sacrament,the persons so laufully contoyned

be bounde eche one, to keepe promyſe with the other. accordyng to ſuche truſt and confidence, as eche had in the other, & expreſſed by wordes in the ſame contracte, whiche promyſe god dyd aſſiſte and ratifie, and is nowe partie therunto: ſo that the breache of that promiſe & faithe, is nowe a high and diſpleaſaunt offence vnto almyghty god, lyke as the obſeruation and keppnge therof, is in the ſyght of god, pleaſaunt, acceptable, and meritoriouſe, and the knotte alſo and bonde of matrimony, contracted betwene the ſayde perſons, is made therby to be indiſſoluble. Trouthe it is, that yf in any mariage, it may appere, and be duely proued, that there is ſuche inſufficient impediment, by the lawes of god, or by the lawes of the realme, that the ſame matrimony was at the begynnyng vnlaufull, and of none effecte, in that caſe, the churche may and ought, to diuorce the ſame perſons ſo vnlaufully contracted, and declare, that ſuche matrimony is vnlaufull, and the bonde therof, to be of no ſtrength or efficacie, bycauſe it was neuer good from the begynning. Not withſtandyng, in mariages laufully made, and accordyng to the ordynaunce of matrimonye preſcribed by god and the lawes of euery realme, the bond therof can not be diſſolued, during the lyues of the parties, betwene whome ſuche matrimonye is made.

¶ The thyrde good thyng to be conſidered and obſerued in matrimony, is the childe that cometh of mariage, and the good and vertuous education & bringyng vp of the ſame. Wherevnto all married men and wome ought to haue a ſpeciall regarde, and to folowe therin the example of Thoby, whiche taught his ſonne from his infancy, to loue and dread god, and to flye and abſteyn from al maner of ſynne, for goddes ſake. For ſurely if the fathers and mothers be negligent in good bringing vp of theyr children in theyr youth, and ſuffer them

Tobi. iiii.

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to fall in to folies and synne, in defaut of due correction & chastisement of them for the same: no doubt they shall aunswere vnto god for it, as it appeereth by the great stroke and punishmente of god, whan he dyd sodeynly strike Ely vnto death, bicause that he knowing his children to do amysse, dyd not punyshe them therfore. i.Regũ ii. &.iiii.

And therefore lette all parentes employ theyr diligence & busy cure, to educate & instructe theyr children, by all meanes in vertu and goodnes, and to restrayne them from vyces, by conuenient discipline and castigation, accordyng to the saying of the wyse man: Withdraw not thy iust discipline from thy childe, for if thou do so, he wyll fall in to sundry inconueniences, and so finally shall be lost and vndone. Wherefore spare not to chastise thy chylde with the rodde, and so doynge thou shalt delyuer his soule from hell. And concernynge the chyldes duetie towardes the father, it shall be declared hereafter in the commaundementes. Prouerb. xxii.

The sacrament of orders.

AS concernynge the sacrament of Orders, it is to be vnderstande, that order is a gyft or grace of ministration in Christes churche, giuen of god to christen men, by the consecration and imposition of the bysshoppes handes vpon them. and this sacrament was conferred and giuen at the beginning by the apostels, as it appereth in the epistle of saynte Paule to Timothe, whome he had ordered and consecrate prieste, where he sayeth thus: *I do exhorte the, that thou do styrre vppe the grace of god, the vvhyche is gyuen the by the imposytion of my handes.* And in an other place he doth monyshe the same ii.Timo.i.

Tymothe, and put hym in remembraunce of the rome and miniſtery, that he was called vnto, in theſe wordes:

i. Tim. iiii. Do not neglecte the grace, vvhiche thou haſte in the, and the vvhiche is gyuen the through prophecye, and vvith impoſytion of handes, by the authorytie of prieſthode. Whereby it apperethe, that ſaynt Paule dyd conſecrate and ordre prieſtes and byſſhoppes, by the impoſition of his handes. And as the apoſtels them ſelues, in the begynning of the churche, dyd ordre prieſtes and byſhoppes: So they appointed and wylled the other byſſhops, after them, to do the lyke, as ſaynt Paule manifeſtely ſheweth in his epyſtle to Tite, ſayinge thus. For this cauſe I lefte the at Crete, that thou ſhuldeſt ordeyne prieſtes, in euery citie, accordynge as I haue appoynted the. And to Tymothe, he ſayth: Se that thou be not haſty, to put thy handes vpon any man.

Tit. i.

i. Tim. v.

And here is to be noted, that although this fourme before declared, is to be obſerued, in giuing orders: yet there is no certayne rule preſcribed or lympted, by the worde of god, for the nomination, election, preſentation or appoyntynge of any ſuche eccleſyaſticall minyſters: But the ſame is holy lefte, vnto the poſytiue lawes and ordynaunces, of euerye chryſten regyon, prouyded and made, or to be made in that behalfe, with the aſſent of the prynce and ruler. And as concernyng the offyce and duetie of the ſayd eccleſiaſticall mynyſters, the ſame conſiſteth in true preachyng and teachyng the word of god, vnto the people, in diſpenſyng and miniſtring the ſacramentes of Chriſte, in conſecratynge and offerynge the bleſſed bodye and bloudde of Chriſt in the ſacrament of the aultare, in loſynge and aſſoylyng from ſynne, ſuche perſons as be ſory and truely penitent for the ſame, and excommunicatyng ſuch as be gyltie in manifeſt crimes, and wyll not be reformed otherwyſe, and fynallye in prayinge for the hole churche of Chriſte, and ſpecially

for

for the flocke committed vnto them. And althoughe the office and mynistery of prieſtes and byſſhoppes, ſtande chiefely in theſe thinges before reherſed: yet neither they nor any of them, may exercise and execute any of the ſame offyces, but with ſuche ſorte and ſuche limitation as the ordinaunces and lawes, of euery chriſten realme, do permitte and ſuffer.

And bycaule it is not mete that this ſo chargeable a cure, ſhuld be commytted to euery man, that peraduenture, ambicioully wold deſyre it: Therfore ſaint Paule dothe diligently ſet out, to his diſciples Tymothe and Tyte, the conuerſation, lernyng, conditions, and qualities of them that ſhulde be admytted, to the miniſtery of prieſthode, writynge in this maner: A biſhop or a prieſt oughte to be blameles, as the ſteward of god, not wylfull, not angry, no dronckerd, no fyghter, not gredye of filthy lucre, but gyuen to hoſpitalitie, lyberall, diſcrete, ſobre, ryghtuous, deuoute, temperate, and contynent, and ſuche one as holdeth the true worde of doctrine, that he may be able to exhorte, with holſom learnyng, and to reproue them, that ſay agaynſt it. Thus we haue ſhortly touched, fyrſt, the ordering of prieſtes and biſhoppes: Secondlye their minyſtery office and ductie, with the charge and cure, belongynge therunto, and fynally the qualities and conditions, required in the ſame. i. Tim. iii. & Tit. i.

And for as moche as it is an olde herylie, of the Donatiſtis, condempned in the generall counſayles, to thynke that the word of god, & his ſacramentes, ſhuld be of no efficacy, ſtrength, or vertu, whan they be miniſtred by cupl men, it is to be remembred, that accordyng to the ſaying of ſaint Gregory Nazianzen: Lyke as there is no difference betwene the ſelfe ſame ymage or figure of any thynge imprinted with a ſygnet of golde, and a ſygnet made

made of yron, or of wodde. or any other vyler mattier, euen ſo the woꝛde of god, and the ſacramentes of god, mynyſtred by an euyll and noughty man, be of the ſelfe ſame vigour, ſtrength, and efficacy, as whan they be mi-niſtred by a man of excellent vertue and goodnes. The cauſe and reaſon wherof is, foꝛ that the pꝛieſtes and bi-ſhops, although in the execution of their office and ad-miniſtration, they do vſe and exercyſe the power and au-toꝛitie of god, committed vnto them, yet they be not the pꝛincipal cauſers, noꝛ the ſufficient, oꝛ of them ſelues the efficient cauſers oꝛ gyuers of grace, oꝛ of any other ſpi-rituall gyfte, whiche pꝛocedeth and is gyuen of god, by his woꝛde & his ſacramentes: But god is the onely pꝛin-cipall, ſufficient and perfyte cauſe of al the efficacy of his woꝛde, and his ſacramentes, and by his onely power, grace, and benefites it is, that we receyue the holy goſte, and his gracis, by the office and admyniſtration of the ſaid pꝛieſtes and biſhops, and the ſayd pꝛieſtes and byſ-hops be but onely as officers, to execute and myniſter with theyꝛ handes and tongues, the outwarde and coꝛ-poꝛall thynges, wherin god woꝛketh and gyueth grace inwarde, accoꝛdynge to his pacte and couenaunt, made with and to his eſpouſe the churche. And this alſo Chꝛi-ſoſtome affirmeth the. lxxxb. homily, vpon ſaint John, where he ſaith in this maner: What ſpeake I of pꝛieſtes, I ſay that neyther angell noꝛ archaungell, can gyue vs any of theſe thinges, which be giuē vnto vs of god, but it is the father, the ſonne, and the holy goſte, whiche is the effectuall cauſe of all theſe thynges, the pꝛieſte dothe onely put to his handes, and his tongue. And in this pointe ſaint Ambꝛoſe alſo agreeth, with the ſayde ſay-enges of Chꝛiſoſtome wꝛityng thus: The pꝛieſte layeth his handes vpon vs, but it is god that giueth the grace, the pꝛieſt layeth vpon vs his beſechinge handes, but

god

god blesseth vs. with his myghty hande. The bysshop consecrateth an other bysshop, but it is god, that gyueth the worthynes. Wherfore we must alwais thinke and beleue, that the vertue & efficacie of the worde of god, & his sacramentes, consisteth and dependeth, in and vpon the commaundement, ordinaunce, power, and auctoritie of god onely, and that neyther the merites or worthynes of the ministers, be they neuer of suche excellencie, do gyue them theyr auctoritie, strength or efficacie, neither yet the malice, nor corrupte lyuyng of them, be it neuer so cuyll, can frustrate or take away from the sayd worde or sacramentes, their said power, authoritie, strength, or vertue.

Moreouer as touchyng the ordre of deacons, we rede in the actes of the apostles, that they were ordered and instituted by the same apostles, by prayer and imposition of theyr handes vpon them. And as for the qualities, and vertuous conuersation, whiche be requyred in them, saynt Paule setteth them out in his epistle to Tymothe, in these wordes: Deacons ought to be chaste, not double tounged, no drunkardes, not gredy of fylthy lucre, hauynge the mystery of faythe in a pure conscience. And their office in the primytiue churche, was partly in ministryng meate and drynke, and other necessaries, to poore people founde of the churche, partely also in minystring to the bysshops and priestes, and in doing their duetie in the church. And of these two ordres onely, that is to say, priestes and deacons, scripture maketh expresse mencion, and how they were conferred of thapostels by prayer and imposition of their handes. And to these two the primitiue churche dyd adde and conioyne certayne other inferiour and lower degrees, as subdeacons, acolites, exorcistes, with dyuerse other, of the which mencion is made of, bothe of the moste auncient wryters, that we haue in the churche of Christe, after the apostles

Acto. vi.

1. Tim. iii.

and alſo in dyuerſe olde counſailes, and namely in the fourthe counſaile of Aphrike, in which ſaynt Auguſtine was preſent, where as all the kyndes of orders, whiche were than in the church, be reherſed, and alſo with what rites and ceremonies, they were conferred and gyuen at that tyme. And thus by ſucceſſion frome the apoſtles tyme, hath Orde cõtinued in the church, and hath euer ben called and counted for a ſacrament, as it may appere by dyuers other auncient writers, and ſpecially by ſaynt Auguſtine, where he writeth thus, ſpeakynge bothe of the ſacrament of baptyſme, and of orde: Eyther of them (ſayth he) is a ſacrament, and eyther of them is gyuen to men, by a certayne conſecration, the one whan a man is baptiſed, and the other whan he is ordered, and therfore neyther of them bothe, may be iterate or repeted in the catholyke churche of Chriſte.

And where as we haue thus ſummarily declared, what is the office and miniſtration, whiche in holy ſcriptures hath bene committed to byſſhoppes and prieſtes, and in what thynges it conſiſteth, as is afore reherſed, leſt peraduenture it might be thought to ſome perſons, that ſuche authorities, powers, and iuriſdictions, as patriarches, primates, archebyſhoppes, and metropolitanes, now haue, or heretofore at any tyme haue had iuſtely & laufully ouer other byſhoppes, were gyuen them by god in holy ſcripture. We thynke it expedient and neceſſary, that al men ſhuld be aduertiſed and taught, that all ſuche laufull powers and authorities of any one byſhop ouer an other, were and be gyuen to them, by the conſent, ordinaunce, and poſitiue lawes of men onely, and not by any ordinaunce of god in holye ſcripture. And all other power and authority, whiche any byſhop hath vſed or exerciſed ouer an other, whiche hath not ben giuen to hym by ſuche conſent and ordinaunce of men,

as is

(as is afore sayd) is in very deede no lawfull power, but playne vsurpation and tyrranny.

And therfore where as the byshop of Rome hath heretofore claymed and vsurped, to be head and gouernour of all priestes and byshops of the hole catholyke churche of Christe, by the lawes of god: It is eupdent that the same power is vtterly fayned and vntrue, and was neither gyuen to hym by god in his holy scripture, nor allowed by the holy fathers in the auncient general counsels, nor yet by the cõsent of the hole catholike churche. For it is playne, that Christe neuer gaue vnto saint Peter, or to any of the apostles, or their successours, any suche vniuersall authoritie ouer all the other. But he set them all indifferently, and in lyke power, dignity, and authoritie, as it dothe eudently appere in all suche places, where any authority is gyuen to theym by Christe. And also by saynte Paule, in his epistle to the Galathians, where he compareth hym selfe to James, Peter, and John, whiche were the most notable emong the apostles, affyrmyng hym selfe to be equall in authoritie with them. Galat.ii.

¶ And as concernyng the most auncient and most famouse holy generall counsailes, it is eudent, that they gaue the byshoppes of Rome, no suche authoritie, for in them be dyuerse actes and decrees, playnly testifyinge the contrary.

As fyrst in the former counsayle of Nece, emong other, there is one decree, that the patriarches of Alexandria, and Antiochia, shulde haue lyke power, ouer the countreys about those cities, as the byshoppes of Rome, haue had ouer the countreys about Rome.

Also in the counsayle Myleuitane, in which coun-

ſayle ſaint Auguſtine was preſent, and ſubſcribed to the ſame, it was decreed, that if any clerke of the countreys of Aphrike, wold appeale out of Aphrica, vnto any byſſhoppes beyonde the ſea, that ſuche a one ſhuld be taken throughe out all the countreys of Aphrica, as a perſon excommunicate.

Moreouer in the generall counſayle Conſtantinopolitan the firſt, it was likewiſe decreed, that euery cauſe and controuerſy betwene any perſons, ſhulde be determined within the prouinces, where the matiers did lye, and that by the byſſhoppes of the ſame prouinces. And alſo that no byſſhoppes ſhulde exercyſe any power out of his owne dioces or prouynce. And this was alſo the mynde of the holy doctour & martyre ſaint Cipriane, and of the other holy fathers of Aphrica, before the tyme of any generall counſayle.

And for the better and more playne and aſſured confirmation, that the biſſhop of Rome hath no ſuche vniuerſall authoritie, neyther by goddis lawe, ne yet by any ordinaunces of any auncyent catholyke counſayle: It is to be conſidered, that in the .vi. great coũſayle Carthaginenſe, the biſſhop of Rome ſent his legates to that counſayle, to alledge and vendicate his vſurped primacie, and by tytle of the ſame, to defende and mayntayne the receiuyng of appeales made vnto him of cauſes and controuerſies commenced in Aphrike, bycauſe the hole counſayle had by their decree, prohibited and forbydden before, all ſuch appeales to any forẽ byſſhop. In the entreatyng and debatyng of whiche matter, the byſſhop of Rome for his title, alleged onely a canon, made (as he pretended) in the fyrſt Nicene coũſayle. The biſſhops of Aphrica denying any ſuche canon to be made. For triall wherof, meſſangers were ſent to the patriarches ſees of

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the ozyent, to make serche foz the hole canons of that counsayle. And finally after longe and diligent serche, whan the hole canons were bzoughte foz the from thence, there was no such canon emonges them, as the bysshop of Rome foz his sayde title had alleged.

Wherupon two thynges are to be noted, as euydent by the pzemisses. Fyzst that the byschoppe of Rome, hath no suche pzimacy, noz any suche can challenge by any wozdes in scripture: Foz than the byshop of Rome wold at that tyme by his legates haue alleged it, and the great multitude of so many fathers, as were assembled in that Aphzican counsayl, (of whome saint Augustine was one) were so wel & pzofoundly learned in holy scripture, that no suche thyng (if it were there) could haue ben hyd vnto them. And also they were so good and vertuous, that if they had knowen it there, they than wolde haue made no act befoze to the contrary, noz yet at that tyme, so ernestly and extremely refused it.

The seconde thyng to be noted, as euydent by the pzemisses is, that the bysshops of Rome, haue no suche power gyuen them by any auncient generall counsaile. Foz they at that tyme of this Aphzican counsaile, wolde than haue alleged it, where in dede they alleged none, but a pzetensed canon of the fyzst Nicene counsayle, whiche after great tryall and serche, as is afozesayd, coulde neuer be founde in the autentiques. And that chapitre autentique, whiche of all the canons of that counsayle most concerneth the bysshop of Rome, maketh directlye and plainly against the said pzetensed vniuersall pzimacy, guyng (as is sayd befoze) to other patriarches, lyke and equall authozitie in theyz countreys, as byschops of Rome had, and vsed than in the countreys about Rome.

Thyzdly that the bishops of Rome had no suche

vniuerſal p̄imacie gyuen vnto them by the common cō-
ſent of the hole catholike churche, it welle appereth in
that, that dyuers patriarches and archebyſhops haue of
auncient tyme refuſed, to owe vnto them any ſuche ſub-
iection, as they by colour of an vniuerſall p̄imacy cha-
lenged and requyred ouer them. As the patriarches of
Conſtantinople, and other of the eaſte, and tharchebyſ-
ſhops of Rauenna, Millan, and ſuche other. And alſo
Agatho hym ſelfe beyng byſhop of Rome, long after the
iiii. fyrſt vniuerſall counſayles, in his letters ſent vnto
the emperour, concerning a generall counſaile to be hol-
den at Conſtantinople, playnly declareth, and confeſ-
ſeth his p̄imacy to extende onely to the byſſhops of the
weſt and nor the parties: And that in ſuche wyſe, as it is
euydent, that at that tyme the byſhops of Rome, neither
by the wordes of ſcripture, nor by any decree of auncient
generall counſayles, nor by the conſente of the hole ca-
tholyke churche, had any ſuche vniuerſall p̄imacy, as
he nowe requyreth.

And if the byſſhoppes of Rome, wyll allege any
later counſayles, for they? p̄etenſed vniuerſall p̄imacy,
as the counſayles of Conſtance, Baſill and Florence: It
is manyfeſt and open, that the counſailes of Baſill and
Conſtance were in the tyme of ſciſmes, and they whiche
were there diuyded into factions, after the fauour of
they? p̄inces, whiche p̄inces were alſo diuided, ſome fa-
uouryng the one parte of the ſciſme, ſome the other. And
the great parte of the lerned men that were there, were
of this later inſtitute religiouſe, and therfore obſequent,
to the pleaſure and wyll of the byſſhoppes of Rome, and
brought vp onely in this later ſcolaſticall doctrine, and
lyttle exerciſed or lerned in the holy ſcriptures, or in the
olde auncient doctours and wryters. And bothe of thoſe
counſayles, were diſſolued and broken vp, without any
per-

perfyte ende or conclusion. And sythe that tyme, the canons pragmaticall of these two counsayles, be no where vsed, nor yet alleged, as to be of effect, by the authoritie of those counsayles. And as to the counsayle Florentine, ouer and besydes, that the greatest parte of lerned men there, were suche, as we spake of before, the consent also in this matter, of the Orientalles and Grecians that were there, seemed to the hole countreyes that sent them, so farre both agaynst scripture, & generall counsailes, and their auncyent holy writers, that they forthewith shewed them selues, so moche discontent with that consent of their ambassadours, that they then neyther wold receyue the determination, concernyng the vniuersal primacy of the bysshoppe of Rome, neither sithe that tyme, coulde be induced to agree to the same.

And thus by all those thynges before rehersed, it playnly appeereth, that the bysshoppes of Rome, claymyng this pretensed vniuersal primacie, do yet not onely without any grounde of holy scripture, and without any consent of the hole catholike churche, but also contrary to the determination, and decrees of suche generall counsayles, as the bysshops of Rome, these many hundred yeres vnto this day, in their creation do solemnely and expressely profesSe to kepe and obserue. For as it appereth by theyr owne lawes and actes from tyme to tyme, euery bysshop of Rome whan he is created, dothe openly and solemnly profesSe, that he shall inuyolably obserue and kepe all the canons of the fyrst. viii. generall counsailes, amonge the whiche be the canons before rehersed, playnely repugnaunt and contrary, to his sayde pretensed vniuersall primacy.

Fynally this beyng manifestly declared and proued, that the byshoppes of Rome, hathe not iustly and lau-

laufully any ſuche vniuerſall power ouer the byſchoppes and clergy: all wyſe men may eaſily perceyue and ſee, that they may moche leſſe clayme to haue the hole monarchy of the worlde, and ſuche authority ouer all princes and kynges, that they may thereby depoſe them frō theyr realmes, dominions, and ſeignouries, and tranſferre and gyue the ſame vnto ſuche perſons, as them lyketh: Where as the ſcripture doth teache and cōmaunde the contrary, that is to ſay: That all chriſten people, as well prieſtes and byſchoppes, as all other, ſhuld be obedient vnto princes and poteſtates of the worlde. For the truthe is, that god conſtituted and ordeyned the authoritie of chriſten kynges, and prynces, to be the moſt hyghe and ſupreme, aboue all other powers and offycers in this worlde, in the regyment and gouernement of theyr people, and commytted vnto them, as vnto the chiefe heades of theyr common welthes, the cure and ouerſyght of all the people, whiche be in theyr realmes, and dominions, without any exception: And to them of ryght, and by goddes commaundement, belongeth not onely to prohibite vnlawfull violence, to correcte offendours by corporall death, or other punyſhment, to conſerue morall honeſtye amonge theyr ſubiectes, accordinge to the lawes of their realmes, to defende Juſtyce, and to procure the publike weale and common peace and tranquillitie in outwarde and earthely thynges: But ſpecially and principally to defende, the fayth of Chriſt, and his religion, to conſerue and mainteyn the true doctrine of Chriſte, and all ſuche as be true preachers and ſetters forthe therof, and to abolyſhe al abuſes, hereſies and idolatries, and to punyſhe with corporall paynes, ſuche as of malyce be the occaſion of the ſame. And fynally to ouerſee, and cauſe that the ſayd biſchops and prieſtes, do execute their paſtorall office truly, and faithfully,

and

and specially in those poyntes, whiche by Christe and his apostels, was gyuen and committed vnto them, and in case they shall be neglygent in any parte thereof, or wolde not diligently execute the same, to cause them to redoube and supplye their lacke. And if they obstinatly withstande their princes kynde monition, and wyll not amende their faultes: then and in suche case, to put other in their roumes and places. And god hath also cõmaunded the sayde bysshoppes and priestes, to obey with all humblenes and reuerence, both kynges and princes, and gouernours, and all their lawes, not beinge contrary to the lawes of god, what so euer they be, and that not onely propter iram, but also propter conscientiam, that is to saye, not onely for feare of punyshement, but also for discharge of conscience. Wherby it appereth well, that this pretended monarchy of the byshop of Rome, is not founded vpon the gospell, but it is repugnant thervnto.

And therfore it appertayneth to chrysten kynges and prynces, for the discharge of their office, and duetie towarde god, to endeuour them selues, to reformme and reduce the same agayn vnto the old limytes and pristine estate, of that power which was giuen to them by Christ, and vsed in the primatiue church. For it is out of doubt, that Christes fayth was than most firme and pure, and the scriptures of god, were then beste vnderstand, and vertue dyd then most abounde and excelle. And therfore it must nedes folow, that the customes & ordinances thã vsed and made, be more conforme and agreable vnto the true doctrine of Christe, and more conducynge vnto the edifying and benefite of the churche of Christe, than any customes or lawes vsed or made by the bysshoppe of Rome, or any other addicted to that see and vsurped power, sithe that tyme.

And therfore where as the kynges most royall ma-

teſtie, conſyderyng of his moſte excellent wiſedome, not onely the notable decaye of Chriſtes true and perfyte religion, emonges vs, but alſo the intollerable thraldom, captiuitie, and bondage, with the infinite daungers and preiudices, whiche we his ſubiectes contynually ſuſteyned, by reaſon of that longe vſurped and abuſed power, whiche the byſhops of Rome were wont to exercyſe here in this realme: hath nowe of his moſt godly diſpoſition, and by the conſent of his nobles ſpiritual and temporal, by auctoritie of the hole parliament determyned, no longer to ſuffer the byſhop of Rome, to exercyſe any parte of his vſurped iuriſdiction here within this realme, but clerely to deliuer vs from the ſame, and reſtore vs agayn vnto our lybertie.

Surely we haue great cauſe, moſte ioyfully and thankefully to enbrace and accept the ſame, conſydering that therby no preiudice is done to goddis worde or his ordinances. For as we haue ſhewed and declared before, it was by princes ſufferaunce onely, that the byſſhoppe of Rome, exercyſed any ſuche iuriſdiction within this realme, & not by the authoritie giuen vnto him by Chriſte. And as for the byſhop of Rome, he can not pretende him ſelfe no more to be greued or iniuried therwith, than any of the kynges officers, myght worthily thynke, that the kynges highnes ſhulde do hym wronge, in caſe he ſhuld vpō good cauſe, remoue him from his roume and office, and commytte it to an other. And as for vs the kynges faythfull ſubiectes, we ſhall vndoubtedly receyue and haue therby ſyngular welthe and commoditie, as well ſpiritually to the edifyinge of our ſoules, as corporally to the increace of our ſubſtance and ryches. The which howe moche it was impaired and decayed contynually, from tyme to time, by the great exactions of the biſchops of Rome, and ſuche treaſures as went yerely out of this

realme

realme to his coffers, for annates, annuities, and exemptions, pardons, and suche other vnlaufull exactions: we doubte not, but all men indued with any wytte and zeale to the welthe of this our countrey, do ryghte well perceyue and vnderstande, and accordyngly with harte and mynde, wyll not onely pray for the kynges hyghnes and his preseruation, by whose occasion this lyght came fyrst vnto vs, but also firmely and constantly sticke to those lawes, wherby we haue so moche ease of wrongful exactions and abuses, and also our prynce and kynge nowe enioyeth most ryghtfully his iuste title, with restitution of his royall and impertall dignitie and princely gouernaunce.

The sacrament of Confirmation.

WE reade in holy scripture / howe the apostels, in the begynnynge of the churche, althoughe they dyd certaynly knowe and beleue, that all suche as had duely receyued the sacramēt of baptisme, were by vertue and efficacye therof, perfytely regenerated in Christe, perfitelye incorporated and made the very membres of his body, and had receiued full remission of their synnes, and were indued with graces and gyftes of the holye goste, yet they went vnto the people, after they were baptysed, and so by theyr prayer and imposition of theyr handes vpon them, the holy goste was giuen and conferred vnto them. And the sayd people dyd speake dyuerse languages, and prophecyed, wherby not onely they, whiche had receyued baptisme and professed Christ, were the better confirmed and

eſtablyſſhed in Chryſtes religion, and made more conſtant to confeſſe the ſame: But alſo other whiche were out of the churche, and infydeles, myghte the ſoner be reduced, by ſuche gyft and miracle from their errours, and be brought into the right beleſe of Chriſt & his goſpell.

¶ Wherupon the holy fathers of the primytiue churche, takyng occaſion, and foundyng them ſelues vpon the ſaid actes and dedes of the apoſtles, and conſidering alſo, that ſuche as had ones receyued the gyftes and benefytes of the holy goſte, by the ſacrament of baptiſme, myght & oftentymes dyd in dede, by temptation frailtye, or otherwiſe by their owne ſinne and malice, loſe and fall from the ſame agayne: dyd vſe & obſerue (as it hath bene hytherto by ſucceſſion of ages continued) that all chriſten people, ſhulde after theyr baptiſme, be preſented to theyr biſſhoppes, to the intente that by their praiers, and impoſition of theyr handes vpon them, and conſignyng of them with the holy Chryſme, they ſhulde be confirmed, that is to ſay, they ſhuld receiue ſuch giftes of the holy goſte, as wherby they ſhuld be ſo corroborated, and eſtablyſſhed in the gyftes and graces before receyued in baptiſme, that they ſhulde not lyghtly fall agayne from the ſame: but ſhulde conſtantly reteyne them, and perſeuere therin, and ſhuld alſo be made ſtronger and hardyer, as well to confeſſe boldely and manfully their faithe, before all the perſecutours of the ſame, and to reſyſt and fight agaynſt theyr goſtly ennemyes, the worlde, the deuyll, and the fleſſhe: as alſo to beare the croſſe of Chryſt, that is, to ſuffer and ſuſteyne patiently al the afflictions & aduerſities of this worlde, and fynally that they ſhuld atteyne encreace and abundaunce of vertues and graces of the holye goſte.

And althoughe men ought not to contemne this ſacra-

sacrament, but shuld present theyr chyldren vnto the bis-shoppe, to receiue at his handes the sacrament of confirmation, yet it is not to be thought, that there is any such necessitie of confyrmation of infantes, but that they being baptised and dying innocentes before they be confirmed, shalbe assured to atteyne euerlasting life and saluation, by the effecte of the sacrament of baptisme receiued.

The sacrament of extreme Unction.

AS touchyng extreme vnction/ we must vnderstande, how accordinge to scripture, and the rule and ordre prescribed by ỹ holy apostle saint James, the catholyke churche of Chryst, hath obserued and mynistred, this sacrament, to suche as haue required it in theyr sickenes and disease of body, To the entent that by the worckynge of god, in mynistration therof, the sycke man throughe prayer of the priest the mynister, and suche as assist him, might be releued of his bodely disease, and also atteyne pardon & remission of his synnes. For saynt James sayth: *If any be sicke emonge you, let him call for the priestes of the churche, and let them pray ouer hym, annoynting hym with oyle, in the name of our lorde, and the prayer of fayth, shall saue the sicke man, and if he be in synnes, they shall be forgiuen him.*

By whiche wordes, lyke as the vse of the sacrament is confyrmed, and proued, so that the churche maye well vse the same, with assuraunce, that god assisteth the ministration therof: So we must also remembre, that although helthe of body, whiche here is prayed for, dothe not alwayes folowe, yet we shulde not doubte, but god

ordei-

ordereth mannes prayer therin, alwayes to the beſte, as he doth of his infynite goodnes, all other prayers that men make, who in dede knowe not what they ſhuld aſke, ne what is beſt or moſt profytable for them. Wherfore, al be it we be taught to make all our prayers in a moſt certayne fayth, to atteyne our deſyres, accordinge to the generall promyſe made by god through Chriſte: *Aſke and you ſhall receyue*, whiche promyſe can not fayle, for goddes worde can not be fruſtrate, but taketh euer effecte: Yet may we not truſte our owne determination, & our iugement ſo precyſely in our prayers and requeſtes, but commyttynge our ſelues hooly to goddes gouernaunce, we ought to take, eſteme, and iudge, for the beſt, what ſo euer god ſhall ordre and diſpoſe for vs, althoughe it be contrary to our prayer and deſyre, which muſt euer haue direction and ſubmiſſion to goddis pleaſure, who knoweth our neceſſities, and can and wyll diſpoſe all thynges ſwetely and pleaſauntly, to the atteynyng of euerlaſting comforte, whiche all good men, chiefely deſyre and praye for.

Mat. vii.

Lap. viii.

And where as ſaint James ſpeaketh of remiſſion of ſynne, to be obteyned in this ſacrament, in as moche as the remiſſion of ſynne, is a neceſſary petition to be made of and for all men, conſyderynge the frailtie of mannes nature, whiche continually ſynneth, and therfore continually is taught to ſay: *Dimitte nobis debita noſtra*, Lord forgyue vs our treſpaces: We ought aſſuredly to truſte, that god worckyng in the miniſtration of his ſacrament, doth by the prayer of the miniſter, and of ſuch as aſſiſte him, forgiue thoſe ſinnes of the ſycke man, which by the frailnes of his nature, in ſodayn motions and vehemente agonies, he dothe committe and fall in to.

Mat. vi.

And yet we oughte not therupon, to conceyue a vaine

bayne false hope of the effecte of this sacrament, that lyuyng in fylthy & abhominable synne, and not caryng to be delyuered from it by true penaunce, we shulde by the ministratiō of extreme vnction, haue all our synnes forgiuen: For this sacrament is ministred fruitefully, onely to those, that be membres of Christes churche, and suche as being fallen out of the state of grace by deadly synne, haue ben by penaunce restored to the same, whiche men by this sacrament, be strengthned and comforted in their agonye and fyght, againste the deuyll, who in the tyme of sickenes and vexation of the bodye, is very busye to assaulte them.

¶ And where it is called *the extreme vnction*, that is to saye, the last vnction, we must nat so vnderstande it, as though this sacrament myght neuer be mynystred but ones, that is to saye, in extreme peryll of deathe, when men be without hope of lyfe: for it shuld rather be mynistred, in the entrie of sickenes, and so oftener, whan so euer any great and perylous sickenes, and malady shal come to any man. But the fathers of the churche dyd cal it by the sayd name of extreme vnction, bycause it is the last, in the respecte of the other vnctions, whiche be ministred before, in the other sacramentes, of baptisme, confirmation, and order, in which sacramentes, christen men be also annoynted.

And for as moche as the sacrament of the aultare, (being duely receyued) is the very spirituall fode, and the very sustentation, comforte, and preseruation of all christen men, in al daungerouie passages and aduentures: therfore it is expedient, that the said sacrament of the aultare, shulde be receyued after this anoilyng done, in the tyme of sickenes. For surely the receyuynge of the body of our sauiour Jesu Christ, is the very cōsummation, not onely of this, but also of all other sacramentes.

The

The seuen sacramentes thus declared/ the vse and effect of them dothe manifestly appere. For by baptisme we be incorporate into the bodye of Christes churche, obteynyng in that sacrament, remission of all synne, and grace wher with we be able to lede a new lyfe.

By the sacrament of penaunce, they that be fallen in to deadly synne, may be restored vnto the state of grace, receyued in baptisme, and so made agayn the liuely members of Christis mysticall body.

In the most blessed sacrament of the aultare, is the most precious body and bloud of our sauiour and redemer IESV CHRIST, bothe in fourme of bread and wyne, by whome, for whome, and in whome, all sacramentes take effecte, and therfore is this the most worthy sacrament, and of highest dignity.

The sacrament of Matrimonie is a necessary thyng for due generation of man, to goddis pleasure, whiche although it be honorable and acceptable to god, and therfore the lawfull coniunction of man and woman, is assysted by god in this hooly sacrament, yet this estate is not commaunded as necessary, to any particular man, but lefte at lyberty to all men, sauyng prestes, and to other whiche of they? free lybertie, by bowe aduisedly made, haue chosen the state of continencie, who accordyng to they? free choyse, must freely and wyllyngly continue in the same.

The sacrament of ordre, although it be not commaunded to any particular man, as necessary for the attenyng of euerlastyng lyfe: yet in the churche, whiche is the mysticall body of Christe, it hath a necessitie, to the entent that by ministers duely placed, there may be due spiri-

ſpirituall fathers, for ſpirituall generation. So that bothe the eſtates of matrimony and order, be for the hole churche neceſſary, but yet not ſo neceſſarily commaunded to any particular man.

The other two ſacramentes of confirmation and extreme vnction, although they be not of ſuche neceſſitie, but that without them men may be ſaued, yet for as moche as in the miniſtration of them, if they be worthely taken, men receiue more abundantly goſtly ſtrength, ayde, and comforte, They be very holſome and profitable, and to be deſyred, and reuerently receyued.

¶ The .x. Commaundementes of almyghty god.

i Thou ſhalte haue none other godes but me.

ii Thou ſhalt not haue any grauen ymage/nor any lykeneſſe of any thynge that is in heauen aboue/ or in the earthe benethe/ or in the water vnder the earthe/to the intent to do any godly honour and worſhyp vnto them.

iii Thou ſhalte not take the name of thy lorde god in vayne.

iiii Remembre that thou kepe holy the ſabbote daye.

v Honour thy father and thy mother.

vi Thou shalt do no murther.

vii Thou shalt not commytte adultery.

viii Thou shalt not steale.

ix Thou shalt not beare false wytnes agaynst thy neyghbour.

x Thou shalt not vniustly desyre thy neyghbours house/ nor thy neyghbours wyfe/ nor his seruaunte/ nor his mayde/ nor his oxe/ nor his asse/ nor any thynge that is thy neyghbours.

¶ The exposition of the first cõmaundement of god.

Thou shalt haue none other godes but me.

THis fyrste commaundement lyke as it is the fyrste in ordre, so it is the moste chiefe and principall amonge all the other preceptes. For in this fyrste commaundement, god requyreth of vs those thynges, in the whyche consisteth his chief and principall worshyp and honour, that is to say, perfite faythe, sure hope, and vnfayned loue and dreade of god.

And therfore it is to be noted, that to haue god, is not to haue hym, as we haue other outward thynges, as clothes vpon our backe, or treasure in our chestes, nor also to haue hym in our mouth outwardly, or to worshyp hym

him with knelyng, or suche other gestures onely: but to haue hym our god, is to conceyue hym in our hartes, to cleaue fast and surely vnto hym, with hart and mynde, to put all our trust & confidẽce in hym, to set al our thoughtes and care aboue all thinges to please him, & to depend hooly of hym, taking him to be infinitly good and mercyfull vnto vs, being his creatures, and contynuyng in his flocke.

Secondly god commaundeth vs thus to do to hym onely, and to no creature, nor to no false and fained god. For as a kynde and louynge man, can not be content, that his wife shulde take anye other husbande: So can not our moste kynde, and most louyng god and creatour be pleased, if we shulde forsake hym, and take any other goddes. And surely he is more present with vs, & more redy to shewe vs, all kyndnes and goodnes, than any creature is or can be. And alredy of his gyfte, we haue all that we haue, meate, drynke, clothe, reason, witt, vnderstanding, discretion, and all good thynges, that we haue, partcynnge both to the soule and the body. And therfore he wyll not suffre vnpunished, so moch ingratitude and vnkyndenes at our handes, that we shuld forsake hym, and fyxe our fayth and godly truste, in any other thyng besides hym.

Thirdly by this precept god cõmaundeth vs, not onely to truste thus in hym: But also to gyue hym the hole loue of our hartes, aboue all worldly thynges, yea and aboue our selues, so that we may not loue our selues ne any other thinge but for him, according as Moyses sayth in the boke of deutronomie: *Thy lorde god is one god, and thou shalt loue him with al thy harte, and with all thy soule, and with all thy mynde, and with all thy strength and power.* And this loue must bryng with it a feare, that euen for very pure Deut. vi.

loue, we ought to be moch aſhamed and a frayd, to breake the leaſt of his commaundementes: Like as the chylde the moze he loueth his father, the moze he is lothe and afrayde to diſpleaſe hym in any maner of caſe.

Fourthly all they offende agaynſt this commandement, whyche ſet their hartes and myndes vpon any wozldly thynge aboue god. Foz what ſo euer we loue aboue god, ſo that we ſet our myndes vpon it, moze than we do vpon god, oz foz it we wyll offende god, truely we make that foz the tyme our god. Foz as ſaynte Paule ſayth: *The couetous man maketh his goodes his god, And the glutonouſe man maketh his bealy his god.* Foz the one ſetteth his mynde vpon his goodes, the other vppon his bealye, moze than they do vpon god, and foz them they wyll not ſtycke to offende god.

Alſo all they whiche haue moze confidence in the creatures of god than in god, do make the creatures of god their god. And howe greuouſely god is offended therwith, we fynde in the boke of Paralipomenon, where it is wzytten, that whan Aza kynge of Juda, beynge ſoze conſtrayned by Baaſa kynge of Iſraell, ſent foz helpe to Benadad kynge of Syria, and gaue him great treaſure, foz to allure him to his ayde. Our lozde ſent the pzophet Hanani to Aza the kyng of Juda, who ſayde vnto him on this maner: Bycauſe thou haſte truſted in the kyng of Syzia, and not in thy lozd god, therfoze the hoſte of the kynge of Syzia is eſcaped from thy handes. Were not they of Ethiopia and Libia, of farre greatter power, bothe in chariottes and hozſemen, and in numbze and multitude, which were innumerable, and yet our lozde (as longe as thou dyddeſt put thy truſte in hym) dyd yelde them into thy handes? The eyes of god do beholde all the wozlde, and gyueth ſtrength to them that

ii. Par. xvi.

that truſte in hym with all their hart. In whiche wordes it dothe appere, that it is layde to Izaes charge, that he dyd not beleue in our lorde, bycauſe he dyd more truſt in Benadad the heathen prince, than in our lorde.

It is noted alſo in the ſame chapitre, that where as Iza had very great payne in his feete, he ſought not to our lorde, for remedy of his diſeaſe, but truſted more in the art and remedy of phiſyk. Wherby we may learne, that it is one greate parte of perfyte beleke in our lorde god, to put our truſte and confidence moſte principally and aboue all other in hym, wherfore they that do otherwyſe, do tranſgreſſe this commaundement, and make to them other goddes.

Alſo all they tranſgreſſe this cõmaundement, whiche eyther preſume ſo moche vpon the mercy of god, that they feare not his Juſtyce, and by reaſon therof do ſtyll continue in theyr ſynne, or elles ſo moche feare his Juſtice, that they haue no truſt in his mercy.

Alſo they be of the ſame ſorte, whiche by lottes, diuination, chatteryng of byrdes, and lokyng of mennes handes, or other vnlauful or ſuperſtitious craftes, take vpon them certaynly to tell, determine, and iudge before hande, of mennes actes and fortunes, whiche be to come afterward. For what do they but make them ſelues goddis in this behalfe, as the prophet Eſay ſayeth? *Tell vs afore what ſhall come, and we ſhall ſay that ye be goddis.* Eſai. xli.

Alſo all they / whiche by charmes and wytchcraftes, do vſe any preſcribed letters, ſignes, or carectes, wordes, bleſſynges, roddes, chriſtall ſtones, ſceptures, ſweardes, meaſures, or for any ſuperſtitious entent, charmes or wytchecraftes, hang ſaynt Johnes goſpell, or any other thing about their neckes, or anyother partes of their bo-

dies, or vſe to drinke holy water, or any other ſuch vaine obſeruation, truſtyng therby to continue in long lyfe, to driue away ſyckenes, to preſerue them from ſyckenes, fyer, water, or any other peryll otherwyſe then phyſycke or ſurgery doth allowe, do alſo offend agaynſt this commaundement.

But moſte grenouſly of all, and aboue all other, they do offende againſte this commaundemente, whiche profeſſe Chryſt, and contrary to theyr profeſſion, made at their baptiſme: do make ſecrete pactes and couenauntes with the deuyll, or do vſe any maner of conuiratious, to rayſe vp deuylles for treaſure, or any other thyng hydde or loſte, or for any maner of cauſe, what ſo euer it be: for all ſuche commytte ſo hyghe offenſe and treaſon to god, that there can be no greater. For they yeld the honour due vnto god, to the deuyll, goddes ennemy. And not onely all ſuche as vſe charmes, wytchcraftes, and coniurations, tranſgreſſe this chiefe and highe commaũdement, but alſo all thoſe that ſeke, and reſorte vnto them, for any coũſayl or remedy, according to the ſaying of god, when he ſaid: Let no man aſke counſayle of them, that vſe falſe diuinations, or ſuche as take hede to dreames, or chatteryng of birdes. Let there be no witche or enchaunter amonges you, or any that aſketh counſayle of them, that haue ſpirites, nor of ſouthſayers, nor that ſeke the trouthe of them that be deade, for god abhorreth all theſe thinges. Deu. xviii.

The exposition of the seconde commaundement of god.

Thou shalte not haue any grauen Image/ nor any lykenes of any thynge, that is in heauen aboue, or in earthe beneth, or in the water vnder the earth, to the intent to do any godly honour and worshyp vnto them.

BY THESE wordes we be not forbydden, to make or to haue simylitudes, or ymages, but onely we be forbydden, to make or to haue them, to the intent, to do godly honour vnto them, as it appereth in the. xxvi. chapiter of Leuiticus. Leui.xxvi.

And therfore although ymages of Christ, and his saintes, be the workes of mennes hãdes onely: Yet they be not so prohibited, but that they maye be had and sette vp, bothe in churches and in other places, to the entent, that we (in beholding and loking vpon them, as in certayne bokes and signes) may call to remembraunce the manifolde examples of vertues, which were in the saintes, whom they do representent: And so maye they rather be prouoked, kendled, and stirred, to yelde thankes to our lorde, and to prayse him and his sayde saintes, and to remembre and lament our sinnes and offenses, and to pray god, that we may haue grace to followe theyr goodnes and holy lyuinge.

As for an example, the image of our Sauyour hangeth on the crosse in the roode, or is paynted in clothes, walles, or wyndowes, as an open boke, to the entente that besides the exaumples of vertues, whiche we maye

learne

learne at Chriſte, we may be alſo many wayes prouoked, to remembre his paynefull and cruell paſſion, and alſo to conſyder our ſelues. whan we beholde the ſame ymage, and to condemne and abhorre our ſinne, whiche was the cauſe of his ſo cruell deathe. And farthermore conſyderynge, what hyghe charitie was in him, that wolde dye for vs his enmemies, and what great daungers we haue eſcaped, & what high benefytes we receiue by his redemption: we may be prouoked, in al our diſtreſſes & troubles, to runne for comforte vnto hym. All theſe leſſons, with many mo, be brought to our remembraunce, by the boke of the roode, yf we beyng fyrſt well inſtructe and taught, what is repreſented and ment thereby, do dylygently beholde and loke vpon it. And as our ſauiour Chriſt is repreſented by this ymage of the roode, euen ſo the holy ſaintes, whiche folowed hym, be repreſented vnto vs by theyr ymages, and therfore the ſayd ymages may well be ſet vp in churches, to be as bokes for vnlearned people, to put them in remembraunce of thoſe ſaintes, of whom they maye learne examples of fayth, humilitie, charitie, pacience, temperaunce, and of all other theyr vertues and gyftes of god, whiche were in them: for whiche cauſes, ymages maye be ſette in the churche, and ought not to be deſpiſed, but to be vſed reuerently, although we be forbidden to do any godly honour vnto them. Theſe leſſons ſhulde be taught, by euery curate to their parriſhe. And where as we vſe to ſence the ſayde ymages, and to knele before them, and to crepe to the croſſe, with ſuche other thinges: Yet we muſt knowe and vnderſtand, that ſuche thinges be not, nor ought to be done, to the ymage it ſelfe, but to god, & in his honour, although it be done afore the ymage, whether it be of Chriſte, of the croſſe, or of our lady, or of any other ſainte.

Agaynſt this commandement dyd offende generally

ly, before the comming of Christ, all Gentiles, and people, that were not of the nation of Israell. For they dyd godly honour vnto ymages, and worshipped false goddes, some one, some an other, of the which sorte there was a great numbre. For besides theyr common goddes, euery countrey, euery citie or towne, euery house and family, had theyr proper goddes: wherof is moche mention made in authours, both christen and heathen. And these Gentiles, though they had knowlege of a very god, yet (as saynt Paule sayth) they had idle and vayne phantasies, whiche ledde them from the truthe, and where they compted them selues wise, they became fooles.

And agaynste this commaundement offended the Iewes, many and sundry times, and almost continually. For notwithstanding, that they professed the knowlege and worshipping of the very true god, yet they fell to the adoration of ymages, idolles and false goddes, as the holy scripture maketh mention in many places.

Also all they do greately erre, whiche put difference betwene ymage and ymage, trusting more in one than in an other, as thoughe one coulde helpe or do more than an other, whan both do represent but one thyng. And sauinge by way of representation, neyther of them is able to worke or do any thynge.

And they also do erre, that be more ready with their substaunce to decke ymages gorgiously, then with the same to helpe poore christen people, the quycke and lyuinge ymages of god, whiche is the necessary worke of charitie commaunded by god. And they also offende, that so dote in this behalfe, that they make vowes and go on pilgremages, euen to the images, and there do call vpon the same images, for ayde and helpe, phantasing, that either the image woll worke the same, or elles some other

thing in the image, or god for the image sake, as though god supernaturally wrought by images carued, ingrauen, or painted, brought ones into churches, as he doth naturally wourke by other his creatures. In whiche thynges, yf any person heretofore hath, or yet dothe offende, all good and learned men, haue great cause to lament suche errour and rudenes, and to put theyr studies and diligences, for the reformation of the same.

The exposition of the thyrde commaundement of god.

Thou shalt not take the name of thy lorde god in vayne.

IN this commaundement, god requyreth of vs, to vse his name with all honour and reuerence. Wherupon you shall vnderstād, that the right vse of the name of god, and the true honour of the same, standeth chiefly in these thinges folowing, that is to say, in the constant confession of his name and maynteyning of his doctrine in the right inuocation of hym, in the gyuyng of due thankes vnto him, as well in aduersitie as in prosperitie. For Christ saith, He that openly cõfesseth me before men, I shall confesse hym before my father in heauē: And he that is ashamed of me, to cõfesse my name before men, I wyll be ashamed of hym before my father in heauen. In whiche wordes Christe teacheth vs, not onely to profesſe the name of god, but also boldlye and constantly to defende the same, and not to swarue from it, for any maner of persecution or iniurie.

Matth. x.

We must also in all our tribulation and necessitie, & in all temptations & assaultes of the deuill, inuocate & call vpon

vponthe name of god, for god accompteth his name to be halowed, magnified and worshypped, whan we cal vpon hym in our nede: Call vpon me sayethe he, in the tyme of trouble, and I wyll delyuer the, and thou shalte honour me. And again, the wyse man sayth: The name of god is the moste stronge towre, the rightuouse man runneth to it, and he shalbe holpen. Psal. xlix. Prouerb. xviii.

Furthermore we may not seeke our owne name, laude, and fame, but vtterly auoyde and eschue the desyre of all worldly honours, glory, and prayse, and must gyue all laude, prayse, & thankes vnto god for his benefites, whiche be so many in nũbre, and so great, that we ought neuer to ceasse from such laudes & thãkes, lyke as the prophet Dauid admonissheth vs, sayinge: *Offer vnto god the sacrifice of laude and prayse.* And saynt Paule cõmaundeth vs, whan so euer we eate dryncke, or do any maner of busynes, to gyue honour, prayse, and thankes vnto god. Psal. xlix. 1. Cor. x.

And fynally they that be appoynted, to be mynisters of goddis worde, muste also preache the worde of god truely and purely, and set forthe the name of god vnto other, and reproue al false and erroniouse doctrine heresies, and ydolatries. And although the bysshoppes and prestes onely, be specially called and deputed, to be publyke ministers of goddis worde, teachers, preachers and interpretours of the same: Yet euery christen man is bounde particularly by good example of lyuyng, and accordyng to the godly knowlege, that he hath learned, to teache and order his family, and such as be vnder his gouernaũce within his howse, whan tyme and place requyreth. Soo that as moche as in hym lyeth, he suffre not synne to be vsed in his rule and familye, but vertue to be vsed and exercysed.

Secondly by this precepte we be commaunded, to

vse the name of god, to all goodnes and truth. And contrarywyse, we be forbydden in the same, to vse his name to any maner of euyll, as to lyinge, deceyuynge, or any vntruthe. And therfore agaynst this commaundement, they do offende, that sweare in vayne. They sweare in vayne, that sweare without laufull or iuste cause: For that they take the name of god in vayne, although the thynge whiche they sweare be true. And lykewyse do all they, which for euery lyght and vayne thyng, be ready to sweare vnprouoked, or prouoked of lyghte cause. And they that do glory in outragious othes, or of custome do vse to sweare, or that do sweare a false othe, and be forsworne wittingly. And suche an othe is not onely periury, but also a kynde of blasphemy, and is hyghe dishonour and iniury to god, bycause suche persons as make suche othes, do wyttyngly bryng god for a false witnes, who is all truthe and hateth all vntruthe.

They also do take the name of god in vayne, whiche sweare any thynge that is true or false, they being in doubte whether it be true or false, and do not afore well examyne and discusse, whether it be true or false: or that sweare that thyng to be false, whyche thoughe in dede it be false, yet they thynke it to be true, or sweare that thyng to be true, whiche thoughe in dede it be true, yet they thynke it to be false.

They also do sweare in vayne, whiche sweare to do that thynge, whiche they entende not to do, or sweare to forbeare that, whiche they entende not to forbeare, or sweare to do any thynge, whiche to do is vnlaufull, or sweare to leaue any thinge vndone, whiche to omitte or leaue vndone, is neither right nor reasonable. And al suche as sweare to do thinges vnlaufull, not onely offende in suche swearinge, but also they moche more offende, if they

they perfourme the thinge, whiche they do sweare.

They also breake this commaundement, whiche make any othe, contrary to theyr lauful othe or promise made before, so long as their promise stãdeth in strength, whiche in no wise it dothe, if it be contrary to the lawes of god, or to the due obedience to the prynces, and theyr lawes.

They also breake this commaundement, whiche by rewardes or fayre promyses, or by power or feare, do induce or constrayne any man to be periured.

They also breake this commaundement, which eyther by preachynge or teachynge, or by pretence of holy lyuinge, do abuse this holy name to theyr owne vayne glory, or to any other vngodly purpose. And generally all euill christen men, whiche profesſe the name of Christ, and liue not accordynge to theyr profession, do also take the name of god in vayne, in wordes confessing Christ, and denyinge hym in dedes.

They also breake this Commaundement, whiche in trouble do murmure or grudge, and do not call vpon the name of god, nor do thanke him in all thynges both swete and sowre, good and euyll, welfare, and euyl fare. For god doth sende vs many troubles and aduersities, bycause we shulde runne to hym, crye to hym for helpe, and call vpon his holy name.

Thirdly for as moche as the giftes of health of body, health of soule, forgiuenes of sinnes, the gift of grace or lyfe euerlasting, and such other, be the giftes of god, and can not be giuen but by god, who so euer maketh inuocation to saintes for these giftes, praying to them for any of the saide gyftes, or any suche lyke, whiche can not be giuen but by god onely, yeldeth the glory of god to his creature

creature, contrary to this commaundement. For god
Esai.xlii. saythe to his prophete: I wyll not yelde my glory to any other.
Therfore they that so pray to saintes for these gyftes, as
thoughe they coulde gyue them, or be gyuers of them,
trasgresse this commaundement: yeldyng to a creature
the honour of god. Neuertheles, to pray vnto sayntes to
be intercessours with vs, and for vs, to our lorde in our
sutes, whiche we make vnto hym, and for suche thinges
as we can obteyne of none but of him, so that we esteme
not, or worshyp not them, as gyuers of those giftes, but
as intercessours for the same, is lawfull, and allowed
by the catholike church. and yf we honour them any o-
therwayes, then as the frendes of god dwellynge with
him, and establysched nowe in his glory euerlastyng, and
as examples whyche were requisite for vs to followe, in
holy lyfe and conuersation, or yf we yelde vnto sayntes,
the adoration and honour, whiche is due vnto god a-
lone, we do (no doubte) breake this commaundement.

Finally it is to be considered, that bycause no tem-
ple, ne churche, nor aultare ought to be made, but onely
to god (For to whom we make temple, church, or aultar,
to hym, as sayne Augustine saythe, we do sacrifice: And
sacrifice we may do to none, but to god) Therfore where
we vse in our englyshe tongue to call the temples, chur-
ches or aultars, by the name of any sayne, as the church
or aultar of our lady, the churche or aultar of sayne Mi-
chaell, of sayne Peter, of sayne Paule, and so of other
sayntes, the true meanynge therof is, and ought to be
taken, that the said aultars and churches, be not dedicate
to any sayntes, but to god onely, and be of the sayntes,
but a memoriall, to put vs in remembrance of them, that
we may folowe theyr example and lyuynge, and also to
make a knowlege of diuersytie betwene one churche or
aultare and an other. And therfore yf we meane other-
wyse

wyse, than here is declared, whan we call them churches or aultars of sayntes, we yelde the honour of god from him to the saintes, and breake this commaundement.

The exposition of the fourthe commaundement of god.

Remembre that thou kepe holy the sabbote daye.

AS touchyng this cõmaundement it is to be noted, that this worde Sabbote, is an hebrue word, and signifyeth in englyshe *Rest*: So that the sabbote daye, is as moche to say, as the daye of reste and quietnes. And there is specially a notable difference betwene this commaundement, and the other nyne cõmaundementes. For as saynt Austyn saith: all the other nyne, be merely morall commaundementes, and belonged not onely to the Jewes, and all other people of the worlde, in the tyme of the olde testament, but also belonge nowe to all christen people in the newe testament. But this precepte of the Sabbot, as cõcerning rest from bodyly labour the seuenth day, is ceremonyall, and perteyned onely vnto the Jewes in the olde testament, before the commyng of Christ, and perteyneth not vnto vs christen people in the newe testament. Neuer the lesse as concernyng the spirituall reste, whyche is figured and signified by this corporall rest, that is to say, rest from the carnall workes of the flesshe, and all maner of synne, this precepte is morall, and remayneth stylle, and byndeth them that belonge vnto Christe: and not for euery seuenth daye onely, but for all dayes, houres, and tymes. For at all tymes we be bounde to rest, from

fulfilling

fulfyllynge of our owne carnall wyll and pleasure, and from all synnes and eupll desyres, from pryde, dilobedyence, yre, hate, couetousnes, and all suche corrupte and carnall appetites, and to cõmytte our selues holely vnto god, that he may worke in vs all thynges that be to his wyll and pleasure. And this is the true sabbote or rest of vs that be christened, whan we reste from our owne carnall wylles, and be not ledde therby, but be guyded by god and his holy spirite. And this is the thynge that we pray for in the Pater noster, whan we say: *Father let thy kyngdome come to vs. Thy wyl be done in earth, as it is in heauē.* Reigne thou in vs. Make that we may do thy wyll, & from our corrupt wyll we maye reste and ceasse. And for this purpose, god hath ordeyned faste, watche, and labour, to the ende that by these and suche other exercyses, we mought mortifie and kyll the eupll & synfull desyres of the flesshe, and attayne this spirituall rest and quietnes, whiche is figured and signified in this commaundement.

Furthermore besydes this spirituall reste, whiche chefely and principally is required of vs, we be bounde by this precepte, at certayne tymes, to ceasse from bodily labour, and to giue our mindes entierly and holly vnto god, to heare the diuyne seruyce approued, vsed, and obserued in the churche, and also the worde of god, to aknowlege our owne synfulnes vnto god, and his greate mercy and goodnes vnto vs, to gyue thankes vnto hym for his benefites, to make publike and cõmon prayer for all thynges nedefull, to visite the syck, to instructe euery man his children and family in vertue and goodnesse, and suche other lyke workes. Whych thynges although all christen people be bounde vnto, by this commaundement, yet the sabbote day, whiche is callyd the saturday, is not now prescribed and appointed thervnto, as it was to the Jewes, but in stede of the sabbote daye, succedeth

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the ſonday, in the memoꝛy of Chꝛiſtis reſurrection. And alſo many other holy and feſtiuall days, which the churche hath oꝛdeyned from tyme to tyme, whyche be called holy dayes, not bycauſe that one day is moꝛe acceptable to god than an other, oꝛ of it ſelfe moꝛe holy than an other, but bycauſe the churche hath oꝛdeyned, that vpon thoſe dayes, we ſhulde gyue our ſelues holly without any impediment, vnto ſuch holy woꝛkes, as be befoꝛe expꝛeſſed, where as vpon other dayes we maye do and apply our ſelues to bodily labour, and be therby moche letted from ſuche holy and ſpirituall woꝛkes.

And to the intent the ignoꝛant people maye be the moꝛe clerely inſtructed, what holy and ſpirituall woꝛkes they ought to do vpõ the holy day, here foloweth a bꝛefe declaratiõ therof. Firſt let them make an accompte with them ſelues, howe they haue beſtowed the weke paſt, remembꝛyng what euyll myndes and purpoſes they haue had, what woꝛdes they haue ſpoken, what thinges they haue done, oꝛ lefte vndone, to the diſhonour and diſpleſure of god, & to the hurte of their neyghbour, and what example oꝛ occaſion of euyll, they haue gyuen vnto other. And whan they haue thus recollected and conſydered al theſe thinges in theyꝛ myndes, than let them humbly knowlege their fautes vnto god, and aſke foꝛgyuenes foꝛ the ſame, with vnfayned purpoſe in their hartes to conuerte and retourne from theyꝛ naughty lyues, and to amende the ſame, and let them alſo clerely and purely in theyꝛ hartes, rempte and foꝛgyue all malyce and diſpleaſure, whiche they beare to any creature. Than lette them fall vnto pꝛayer, accoꝛding to the commandement of Chꝛiſte, where he ſayth: Whan you begynne to pꝛay, foꝛgyue what ſo euer diſpleaſure you haue agaynſte any man. And whan they be wery of pꝛaier, than let them vſe readyng of the woꝛde of god, oꝛ ſome other good oꝛ heauenly Marc. vi.

uenly doctrine, so that they do it quietly, without disturbaunce of other, that be in the churche, or els let theym occupy theyr myndes, with holsome and godly meditations, wherby they may be the better, and they that can reade, may be well occupied vppon the holy daye, if in tyme and place conuenient, they rede sobrely and quietly vnto other, suche as they haue charge of, suche good bokes as be allowed, whiche may be vnto them in stede of a sermon, for all thynges that edifie mans soule in oure lorde god, be good and holsome sermons.

And truely yf men wolde occuppe them selues vpon the holy dayes, and spende the same dayes holyly after this fourme and maner, not onely in the house of god, but also in theyr owne houses, they shulde eschue thereby moche vice, confounde their auncient ennemie the deuyll, moch edifie both them selues and other, and finally attcine moche grace, and high rewarde of almighty god.

Also men must haue specyall regarde, that they be not ouer scrupulouse, or rather superstitiouse, in absteynynge from bodily labour vpon the holy daye. For not withstandynge all that is afore spoken, it is not ment, but we maye vppon the holye daye, gyue our selues to labour, for the spedye perfourmaunce of the necessarye assayres of the prynce, and the common wealthe, at the commaundement of them, that haue rule and authoritie therin. And also in all other tymes of necessytye, as for sauyng of our corne and cattell, whan it is lyke to be in daungier, or lyke to be destroyed, yf remedy be not had in time, for this lesson our sauiour techeth vs in the gospel, and we nede not to haue any scruple or grudge in cõscience, in suche case of necessitie, to labour on the holy daies, but rather we shulde offende, if we shulde for scrupulositie not saue, that god hath sent for the sustenaunce

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and relefe of his people. And yet in ſuche tymes of neceſſitie (yf theyr buſynes be not very great and vrgent) men ought to haue ſuche regarde, to the holy day, that they do beſtowe ſome conuenyent tyme, in hearynge diuine ſeruyce, as is afore ſayde.

Againſt this commaundement generally do offende all they, whiche wyll not ceaſe from theyr owne carnall wylles and pleaſures.

¶ Alſo they / whiche hauing no laufull impediment, do not gyue them ſelfe vpon the holy day to heare maſſe, to heare the worde of god, to remembre the benefytes of god, to gyue thankes for the ſame, to pray, to exercyſe ſuche holy workes, as be appointed for ſuche dates, but (as comonly is vſed) paſſe the tyme, either in idelnes, in glotony, in ryot, or other vayne or idle paſtyme, do breake this commaundement. For ſurely ſuche keppynge of holy day, is not accordyng to the intent and meanyng of thys commaundement, but after the vſage and cuſtome of the Jewes, and doth not pleaſe god, but doth moch more offende hym, and prouoke his indignation and wrath towardis vs. For as ſaint Auſtin ſaith of the Jewes. They ſhulde be better occupied, labourynge in theyr feeldes, and to be at plough, than to be ydle at home. And women ſhuld better beſtowe theyr tyme in ſpynning of woll than vpon the ſabbot day, to loſe their tyme in leappynge or daunſynge, and other ydell wantonneſſe.

¶ All they do alſo offende agaynſt this commaundement, whiche do heare the worde of god, and gyue not good hede therunto, that they may vnderſtande it, or if they do vnderſtande it, yet they endeuour not theyr ſelues to remembre it, or if they remembre it, yet they ſtudy not to folowe it.

And all they breake this commaundement, which in

masse tyme, do occupy theyr mindes with other matters, and lyke vnkynde people, remembre not the passion and deathe of Christe, nor gyue thankes vnto hym, whyche thynges in the masse tyme, they oughte specially to do. For the masse, wherin after the cõsecration is really present the very blessed body and bloudde of Christ, is celebrate in the church for a perpetual memory of his death and passion.

And lyke wise do all those, whyche in suche tyme as the common prayers be made, or the worde of god is taught, not onely them selues do gyue none attendance thervnto, but also by readyng, walkyng, talkyng, and other euyll demeanour, lette other that wolde well vse them selues.

And lyke wise do all they, whiche do not obserue, but dispise suche laudable ceremonies of the churche, as set forth goddis honour, and apperteyne to good order to be vsed in the churche. And therfore concernyng such ceremonies of the churche, as haue ben institute by our forefathers, and be allowed by the princes or kynges of the dominions, whiche next to god be the chiefe heades of the churches: althoughe men oughte not to haue so fonde opinion of the sayde ceremonies, to thynke that they haue power to remytte synne, yet they be very expedient thynges, eyther to excite or styre vp mens deuotion, and to cause them to haue the more reuerẽce towarde the sacramentes: as the hallowynge of the fonte, of the chalyce, of the corporace, of the aultare, and other like exorcismes & benedictions, done by the ministers of Christis churche: or els to put vs in contynuall remembrance of those spirituall thynges, which be sygnified by them. As sprynklyng of holy water, doth put vs in remẽbrance of our baptisme, & of the bloudde of Christ sprynkled for

our

our redemption vppon the crosse. Gyuing of holy breade doth put vs in remembraunce of the sacrament of the aultare, whiche we ought to receyue in ryghte charitie: And also that all christen men be one bodye mysticall of Christe, as the breade is made of many graynes, and yet but one lofe. Bearynge the candels on Candelmas day, doth put vs in remembraunce of Christe, the spirituall lyght, of whom Symeon dyd prophecye, as is redde in the churche that day. Gyuinge ashes on ashwedensday, doth put vs in remembraunce, that euery christen man shulde consydre, that he is but ashes and earth, and thervnto he shall retourne. Bearynge of palmes on palme sonday, doth put vs in remembraunce of the receyuyng of Christe into Hierusalem a lytell before his death, and that we must haue the same desire to receyue hym in our hartes. Creppyng to the crosse on good fryday, and there offeryng vnto Christe before the same, and kyssyng of it, declareth our humble submission and thankes gyuynge to Christe for our redemption, whyche he hath wrought for vs vpon the crosse. And so fynally the settyng vp of the sepulchre of Christe, whose body after his death was buried: And all other like laudable customes, rites, and ceremonies do put vs in remembrance of some spiritual thyng. And therfore they be not to be contempned, and caste away, but obediently to be vsed and contynued, as thynges good and laudable for the pourposes abouesayde.

The fyfte cõmaundement.

The exposition of the .v. commaundement of god.

Honour thy father and thy mother.

IN this cõmaundement/ by these wordes, *Father and mother*, is vnderstande not onely the natural father and mother which did carnally begette vs, & brought vs vp, but also princes & al other gouernours, rulers, and pastours, vnder whõ we be nourysshed and brought vp, ordred, and guyded.

And by this word *Honour* in this cõmaundement, is not onely ment a reuerence and lowlynes in wordes & outwarde gesture, which chyldren and inferiours ought to exhibite vnto theyr parentes and superiours, but also a prompt & a redy obedience to theyr laufull cõmaundementes, a regarde to theyr wordes, a forbearyng and sufferyng of them, an inward loue and veneration towardes them, a reuerence, feare, and lothenes to displease or offende them, and a good wyll or gladnes to assiste them, ayde them, succour them, and helpe them with theyr coũsayle, with theyr goodes and substaunce, and by all other meanes to theyr power, as hereafter is declared. This is the very honour and duetie, whiche not onely the chyldren do owe vnto theyr parentes, but also all subiectes and inferiours, to theyr heades and rulers.

And that chyldren owe this duety to theyr fathers, it appereth in many places of scripture, in the prouerbes it is wrytten: Obey my sonne the chastysement of thy father, and be not neclygent in thy mothers commaundementes. In the boke of Deutronomie it is also wrytten: Accursed be he that doth not honour his father and his mo-

Prouer. 1.

Deu. xxvii

mother. And in the boke of Leuiticus it is sayde: Let e- Leuit. xix,
uery man stande in awe of his father and mother. And Leuit, xxi.
if any man haue a stubburne and a dysobedyent sonne,
whych wyll not here the voyce of his father and mother,
and for correction wyll not amende and folowe them:
Then shall his father and mother take hym, and bryng
him to the iudge of the citie and saye: This our sonne is
stubburne and dysobedyent, and dispyseth our admoni-
tions, and is a ryotour and a dronkerde. Then shall all
the people stone him to death, and thou shalt put awaye
the euyll from the, that all Israell may here therof, and Exod. xxi.
be afrayde. And in the boke of Exody, it is also written:
He that striketh his father or mother, he shall be put to
death: And likewise he that curseth his father or mother
shall be put to deathe. And in the boke of prouerbes, the Prouer.
wyse man also sayeth: He that stealeth any thynge from xxviii.
his father or mother, is to be taken as a murtherer. And
although these great punyshmentes of dysobedient chil-
dren by deathe, be not nowe in the new lawe in force and
strengthe, but lefte to the order of pynces and gouer-
nours and theyr lawes: Yet it euydently appereth, how
sore god is agreued and dyspleased, with suche dysobedi-
ence of chyldren towardes theyr parentes, for as moche
as in the old lawe he dyd appoynte therunto so greuous
punyshementes.

And as almighty god dothe threaten these punishe-
mentes vnto those chyldren, whiche do breake this com-
maundement, so he doth promise great rewardes to them
that kepe it. For he that honoureth his father, saith the Eccle. iii.
wiseman, his sinnes shalbe forgiuē him. And he that ho-
noureth his mother, is as one that gathereth treasures,
who so euer honoureth his father, shall haue ioye in his
owne chyldren, and whan he maketh his prayer vnto
god, ye is herd. He that honoureth his father shall haue

a longe

a longe and a prosperouse life.

And as the chyldren by this commaundement be bounde to honour and obey theyr parentes, accordynge as is afore expressed, so it is implied in the same precepte, that the parentes shulde nourishe and godly bringe vp theyr chyldren, that is to saye, that they muste not onely fynde them meat and drynke in youth, and also set them forwarde in learnyng, labour, and some other good exercise, that they maye eschue idlenes, and haue some crafte or occupation, or some other laufull meane to get theyr lyuynge: but also they muste learne them to beleue and truste in god, to loue hym, to feare hym, to loue their neyghbours, to hate no man, to hurte no man, to wysshe well to euery man, and so moch as they maye, do good to euery man, not to curse, not to sweare, not to be ryotouse, but to be sobre and temperate in all thynges, not to be worldly, but to set theyr mindes vpõ the loue of god and heauenly thynges, more than vpon temporall thynges of the worlde. And generally to do all that is good, and to eschue all that is euyll, and this the parentes oughte to do, not by cruell entreatyng of theyr chyldren, wherby they might discourage them and prouoke them to hate their parentes, but by charitable rebukyng, threatninge, and charitable chastisyng and correctyng of them, whan they do euyll, and cherysshyng, mayntenyng, and commendyng them, whan they do well. This office and duetye of the parentes towardes theyr chyldren, is witnessed in many places of scripture. Fyrst saynt Paule wryteth thus: Fathers prouoke not your chyldren vnto angre, but bring them vp in the correction and doctrine of god. And in Deuteronomy, almighty god sayeth: Teache my lawes and commaundementes to thy children. And the wyse man sayeth: The rodde of correction gyueth wysedome. The chylde that is lefte to his owne wyll shall be con-

Ephe. vi

Deut. vi

Pro. xxix

confusion to his mother. And in an other place he sayth: He that spareth the rodde, hateth his sonne, and he that loueth hym, wyll se hym corrected. And in an other place he sayth: Se thou withdrawe not from thy chylde discipline and chastysyng, if thou stryke hym with the rodde, he shall not die, thou shalt strike him with a rodde, and shalte therby delyuer his soule from hell. And on the other syde it is written, The sonne vntaught and vnchastised is the confusion of his father. And for this cause we fynde in the boke of the kynges, howe that our lorde conceyued great indignation agaynste Hely the chiefe prieste, bycause he dyd not duely correct his two sonnes Ophni and Phinees, whan he knewe that they dyd greuously offende god, and howe in reuengynge of theyr fathers negligēce and remissenes in correcting of his children, almighty god toke from Hely, and al his issue and housholde for euer, the office of the hyghe priesthodde, and how his two sonnes Ophni and Phinees were slain both vpon a day, and Hely theyr father brake his necke. This exaumple of Hely is necessary for fathers to imprinte in their hartes, that they may se theyr children wel taught and corrected, lest they runne into the great indignation of almighty god, as Hely dyd, and not onely in this worlde haue confusion: but also in the worlde to come, haue damnation for the misordre of theyr chyldren through theyr defaut, and they muste not thynke, that it is inough to speake somewhat to them, whan they do amisse, for so dyd Hely to his sonnes, and yet our lorde was not pleased, bycause he dyd not moche more sharply correct them, and se them reformed: but whan wordes will not serue, the fathers & mothers must put to sharper correction, and by suche disciplyne saue theyr soules, or els they shall aunswere to god for them, and truely they greatly deserue the indignation of god, that whan they

Proue. xiii

Prouerb. xxiii.

Eccl. xxii.

i. Reg. ii.

i. Reg. iiii.

haue receyued of hym chyldren, do not bring them vp to his seruice, but without regarde what commeth of them, suffer them to runne into the seruice of the deuill. Wherfore all fathers ought diligently to consider and remembre, how moch and how greuously they offende god, and of how many euils they be the cause, which eyther bring vp theyr chyldren in wantonnes and idelnes, and do not put them furthe betyme to some facultie, exercise or labour, wherby they maye after get theyr liuynge, or occupie theyr lyfe to the profyte & commoditie of the common weale, or elles do suffer theyr chyldren, in youth to be corrupted for lacke of good teachynge, and good bringinge vp in the true knowlege of god, and of his wyll and cõmaundementes, or commytte in word or deede such thinges, in the presence of theyr chyldren, wherof the ponge tendre hartes of the sayde chyldren (whiche like a smalle twygge be inclinable euery waye, and by fraylenes of youth be inclyned to euyll) do take so euyll example and corruption of vices, and worldely affections, that harde it wyll be for them after to eschue the same.

This commaundement also conteyneth the honour and obedience, whiche subiectes owe vnto theyr princes. And also the office of princes towardes theyr subiectes. For scripture taketh pynces, to be as it were fathers, & nurses, to theyr subiectes, And by scripture it appereth, that it apperteyneth vnto the office of princes, to se that the right religion and true doctrine of Christe be mayntayned and taught, and that theyr subiectes be well ruled and gouerned, by good and iuste lawes, and to prouyde and care, that the people and common weale, maye encreace, and to defende them from oppression, and inuasion, as well within the realme as without, their subiectes ayding them therynto, and to se, that iustice be ministred vnto them indifferently, and to heare by them selues, or

Esai. xlix.

by

by theyr ministers beningly, all theyr complayntes, & to shew towarde them (although they offend) fatherly pitie. And fynally so to correct them that be euyl, that they had yet rather saue thẽ thã lose them, if it were not for respect of iustyce and mayntenaunce of peace and good ordre in the common weale. And therfore all theyr subiectes must agayne on theyr partes, and be bounde by this cõmaundement, not onely to honour and obey their said princes, accordynge as subiectes be bounde to do, & to owe theyr truthe and fydelitie vnto them, as vnto theyr naturall lordes: but they must also loue them, as children do loue theyr fathers, yea they muste more tendre the suretie of theyr princes person, and his estate, than theyr owne or any others. Euen lyke as the healthe of the head is more to be tendred, than the health of any other membre.

And by this commaundement also, subiectes be bounde not to withdrawe theyr sayde fealtie, trouth, loue and obedience, towardes theyr prince, for any cause what so euer it be, ne for any cause they may conspire agaynst his person, ne do any thinge towardes the hynderaunce or hurte therof, nor of his estate.

And furthermore by this commaundement they be bounde to obey also, all the lawes, proclamations, preceptes and commaũdementes made by theyr princes and gouernours, excepte they be agaynste the commaundementes of god. And lykewise they be bounde to obey all such as be in authoritie vnder their prince, as farre as he wyll haue them obeyed. They must also gyue vnto their prince, ayde, helpe and assistaunce whan so euer he shall require the same, either for suertie, preseruation, or maintenaunce of his person and estate, or of the realme, or of the defence of any of the same agaynst all persons. And whan so euer subiectes be called by theyr prince vnto pri

uy counsayle, or vnto the parlyament, where is the generall counsayle of this realme, than they be bounde to gyue vnto theyr prince, as theyr learnyng, wysedom, or experience can serue them, the moste faythfull counsayle they can, and suche as may be to the honour of god, to the honour and suertie of his regal person and state, and to the generall wealthe of this hole realme.

And further if any subiecte shall knowe of any thing whiche is or may be, to the noyaunce or damage of his princes persoune or estate, he is bounde by this comaundement to disclose the same with all spede, to the prince hym selfe, or to some of his counsayle. For it is the very lawe of nature, that euery membre shall imploy him selfe to preserue and defende the heade. And surely wysdome and policie will the same: for of conspiracy and treason commeth no goodnesse, but infinite hurte, damage and perill to the common weale.

And that all subiectes do owe vnto theyr princes and gouernours, suche honour and obedyence as is aforesayd, it appereth euidently in sundry places of scripture, but specyally in the epistles of saint Paul, and saint Peter. For saynt Paul sayth in this maner: Euery man must be obedient vnto the hyghe powers, for the powers be of god. And therfore who so euer resysteth the powers, resysteth the ordynaunce of god. And they that resyst the ordinance of god, shall gette to them selues damnation: for rulers are not feareful to them that be good, but to them that do euill. Wilt not thou feare the power? Do well, and thou shalte haue praise of the same: for he is the minister of god for thy wealth. But yf thou do euyll, then feare, for he beareth not the sworde without cause, For he is the mynister of god to punyshe the euyll doer, therfore you must obey, not onely for the feare of punysh-

Ro. xiii.

punyſhment, but alſo bicauſe of conſcience. And for this cauſe ye pay tributes, for they be goddes miniſters ſeruing for the ſame purpoſe. Giue therfore to all men that is due, tribute to whom tribute is due, cuſtome to whom cuſtome is due, feare to whom feare is due, and honour to whom honour is due. And ſaynt Peter ſayth: Obey vnto all ſortes of gouernours for goddes ſake, whether it be vnto the kyng as vnto the chyefe head, or vnto rulers, as vnto them that be ſent of him, to punyſhe euyll doers, and to cheryſhe them that do well. And ſhortly after it followeth. Feare god, honour the kyng. i. Petr. ii.

And there be many exaumples in ſcripture, of the greate vengeaunce of god, that hath fallen vppon rulers, and ſuche as haue ben diſobedient vnto theyr princes. But one principall example to be noted, is of the rebellion, whiche Chore, Dathan, and Abiron made agaynſte theyr gouernours, Moyſes, and Aaron: For punyſhement of whiche rebelles, god not onely cauſed the earthe to open, and to ſwalowe them downe, and a great nombre of other people with them, with theyr houſes, and all theyr ſubſtance, but cauſed alſo the fyer to deſcende from heauen, and to burne vp. CCl capitaines, whiche conſpired with them in the ſayde rebellion. Num xvi.

Moreouer all chriſten men be bounde by this commandement to exhibite due honour and reuerence vnto the ſpirituall fathers and parentes, which haue cure and charge of theyr ſoules, as vnto thoſe, who be appointed by god, to miniſter his ſacramẽtes vnto the people, and to feede them with his worde, & by the ſame to conducte and to leade them the ſtrayght way to the father in heauen euerlaſtyng.

And our ſauiour Chriſt in the goſpell maketh mention as wel of the obedyence, as of the corporall ſuſte-

naunce, whiche all chriſten people do owe vnto theyr ſpi-
Matth.x. rituall fathers. Of the obedience he ſayth: That who ſo
cuer receyueth you, receyueth me. And in an other place
Luc.vii. he ſaythe: He that heareth you, heareth me, and he that
dyſpyſeth you, dyſpyſeth me. And ſaynte Paul ſaythe:
Heb.xiii. Obey your prelates, and gyue place vnto them, for they
haue moche charge, and moche care for your ſoules, as
they, whiche muſt gyue an accompte therfore, that they
may do it with ioy and not with greſe, that is to ſay, that
they may gladly, and with moche comforte do theyr cure
and charge, whan they do perceiue, that the people be o-
bedyent to theyr teachyng. Lyke as contrary wyſe, al-
though they be bounde to do it, yet the people gyue them
lytle comforte to do it, whan they fynde them dyſobedi-
ent and repugnaunt.

And for the ſuſtenaunce of theyr lyuyng, whiche is
compryſed in this worde Honour, (as before is declared)
Luc.x. Chryſt ſaythe in the goſpell: The workeman is worthy
his wages. And ſaint Paul ſaith: who gothe on warfare
Corin.ix. vpon his owne ſtipende? And who planteth the vyne,
and eateth no parte of the frute? And who feedeth the
flocke, and eateth no parte of the mylke? And after folo-
weth: Euen ſo hath the lorde ordeyned, that they whiche
preache the goſpell, ſhulde lyue of the goſpell. And ther-
i.Timo.v. fore in an other place it is wrytten: Prieſtes that rule
well, be worthy of double honour, ſpecyally they that la-
bour in the miniſtration of the worde of god, and his
doctryne. In whiche place the apoſtle meaneth by Dou-
ble honour, not onely the reuerence, whyche is due vnto
the ſpirytuall fathers, as is aforeſayde, but alſo ſuffici-
ency of all thynges neceſſary and requiſyte, as well for
their ſuſtenance and fynding, as for the quiete and com-
modiouſe exerciſyng and executyng of their ſayd offyce.

Fynally

Fynally in this cõmaundement is conteyned the honour and obedience of the seruant vnto his mayster, that is, to loue his maister, to be reuerent and lowely to hym in all his wordes and gesture, to suffre and forbeare hym, to be ready with a good wyll without murmuration or grudgyng, to obey all his laufull and reasonable cõmandementes, to feare hym, and to be loth to displease hym, to be faythfull and true vnto hym. And to his power to procure and do that, whyche is for his maysters honestie and profite, And that as welle in his maisters absence, and out of his syght, as whan he is present, and loketh vppon hym, accordynge to the wordes of saynte Paule, where he sayth: Seruantes be you obedient vnto your masters, with feare and tremblyng, with symple and playne hartes, as vnto Chryst, not seruyng onely in theyr syghte, as pleasers of men, but as the seruauntes of Chryst, doing the wyll of god from the hart, and with good wyll, thynkynge that ye serue god, and not men. And be you sure, that of all your good seruyce, you shall receyue rewarde of god. And agayn to Titus he wryteth thus: Exhorte the seruauntes to be obedient vnto their maisters, to please them wel in al thinges, not to be patterers and praters agaynst them, nor pyckers nor pryuy conueyours of their maisters goodes, But to shewe all truthe and faythfulnesse. Saint Peter also byddeth seruauntes to obey their maisters with all feare, not onely if they be good and gentyll, but also thoughe they be frowarde.

Ephe. vi.

Tit. ii.

i. Pet. ii.

And of the other syde, the office and duetye of maisters to theyr seruauntes is, to prouyde suffyciently for them, of all thynges necessary, to see them instructe in the knowlege of the commaundementes of god, and that they obserue the same, and not be ouer rigorouse vnto them,

them, but with discretion to correcte them, whan they do amisse, and to cõmende and cherysshe them, whan they do
Col.iiii. well, accordyng to the saying of saint Paul: You that be maisters, do vnto your seruaũtes, that is ryght and reason, knowyng that your selues haue also a mayster in
Ephe.vi. heauen. And in an other place he saythe: Be not rigorouse vnto your seruauntes, for you haue a mayster in heauen, that regardeth all persons indyfferently. And
Ec.xxxiii. the wise man saith: Meate, correction & worke is due vnto seruauntes. Set thy seruaunt vnto labour, that he be not ydle, for idelnes bryngeth moche euyll: set him to worke, for that belongeth to him, yf he be not obedient, correcte him.

And in this commaundement is also implyed, that chyldren and yong folkes, shulde gyue due honour and reuerence to olde men, and to all suche as be theyr maisters and tutours, to bryng them vp in learnyng and vertue, whiche be in this behalfe as fathers vnto them, and so as fathers must be honoured and obeyed.

The exposition of the.vi. commaundement of god.

Thou shalt do no murther.

In this commaundement is forbydden, not onely bodily kyllyng, and all maner of violent laying of handes vpon any man, as strikyng, cutting, wounding, and all maner of bodyly hurtyng, by acte or dede: but also all malice, angre, hate, enuy, disdaine, and all other euyll affections of the harte, and also all sclaunder, backbytyng, scolding, bannyng, railing, scornynge,

nyng.or mockyng, and all other cuyll behauiour of our tounge agaynst our neyghbours, which all be forbydden by this commaundement, for they be rootes and occasions of murther, and other bodyly hurte.

The contrary of all these thinges be commaunded by this cõmaundement, that is to say, that we shuld with our hartes loue our neyghbors, and with our tounges speake well of theym and to them, and in our actes and dedes do good vnto them, shewyng towardes them in harte, worde, and dede, pacyence, mekenes, mercy, and gentylnes, yea though they be our aduersaries and ennemyes. And that this is the true sence and meanyng of this cõmaundement, it appereth, by the exposition of our sauiour Chryst in the gospell, where he declareth, that we shuld neither hurte any man in deade, nor speake of hym or vnto hym maliciously or contemptuously with oure tounges, nor beare malice or angre in our hartes: But that we shulde loue them that hate vs, say well by them, that say cuyl by vs, and do good vnto them, that do cuill vnto vs. And accordyng to the same saying of Chryst, saint John sayth also: *that he that hateth his brother, is a man queller.* Mauh.v. i.Ioan.iii.

It is not forbydden by this commaundement, but that al rulers & gouernours, as princes, iudges, fathers maisters, and such other, may for the correction of them, whiche be vnder theyr gouernaunce, vse suche maner of punyshment, eyther by rebukefull or sharpe wordes, or by bodyly chastysyng, as the lawes of euery realme do permytte. And not onely they may do thus, but also they be bounde so to do (onles they se reasonable cause to the contrary) and offende god yf they do not it, as is before declared in the.viii.commaundement.

All rulers also must beware and take hede, that in

theyr corrections and punishmentes, they do not procede vpon any priuate malice of theyr hartes, or displeasure towardes any man, or for any lucre, fauour, or feare of any person, but that they haue theyr eye & consideration onely vpõ the reformaton and amendment of the person, whom they do correcte, or elles vpon the good ordre and quietnes of the common weale, so that styll there may remayne in theyr hartes charitie, and loue towardes the the person, they punysshe. And lyke as the father loueth his chylde, euen whan he beateth him: Euen so a good iudge, whan he gyueth sentence of death vpon any gilty person, although he shewe outwardly sharpenes and rigour, yet inwardly he ought to loue the persone, and to be sory and heauy for his offenses, and for the death whiche he him selfe by the lawe, doth and must nedes condemne him vnto. And although inferiour rulers and gouernours, may correcte and punysshe suche as be vnder theyr gouernaunce, yet they may not punysshe by death, nor mutilate, mayme, or imprison them, or vse any corporall violence towardes them, otherwyse then is permytted by the hyghe gouernour, that is to say, by the prynce and his lawes, from whom al such authorite doth come. For no man may kylle, or vse suche bodyly coertion, but only princes, and they which haue authoritie from princes, ne the said princis, nor any for them, may do the same but by and according to the iust ordre of their lawis and ordynaunces.

Moreouer no subiectes may drawe theyr swordes agaynst theyr prince for any cause what so euer it be, nor agaynst any other (sauyng for lawfull defence) without theyr prynces lycence. And it is theyr duetye to drawe theyr swordes for the defence of their prince and realme, whan so euer the prince shall commaunde them so to do. And althoughe prynces, which be the chiefe and supreme

heades

heades of theyr realmes, do otherwyse then they ought to do: Yet god hath assygned no iudges ouer them in this worlde, but wyll haue the iudgement of them reserued to him selfe, and wyll punysshe them when he seeth his tyme. And for amendment of suche prynces that do otherwyse than they shulde do, the subiectes may not rebell, but must praye to god, whiche hath the hartes of prynces in his handes, that he so tourne their hartes vnto hym, that they may vse the sworde, whiche he hath giuen them, vnto his pleasure.

Agaynst this commaundement offend all they, whiche do kyll, mayme, or hurte any man without iust order of the lawe, and giueth counsaile, ayde, fauour, prouocation or consent therto.

And also all they, which may (if they wyll) by their authoritie or lauful meanes, deliuer a man from wrongfull deathe, mutulation, hurte, or iniurye, and wyll not do it, but wyl winke therat, and dissemble it, be transgressours of this commaundement.

And all iudges whiche seinge no sufficient matter or cause of deathe, or vpon lyght triall, without sufficient examination and discussion, gyue sentence of death, or whan the matter or cause of death is sufficient, and the triall good, yet delite in the death of the person, be transgressours of this commaundement.

And lykewyse be all those, whyche in causes of lyfe and deathe, being impanelled vppon inquestes, do lightly cõdemne or endite any person, without sufficient euidence, examination, and discussion of the informatiõs gyuen vnto them. And moreouer al those, which either in such causes do gyue false euydence or information, either wyttyngly, contrary to their owne conscience, or doub-

tyng of the truth of those informations, or without sufficient examynation, do promote, enforce, or maynteyne suche euidences, informations, or indytementes, do also breake this commaundement.

So do all they, which wyllingly do kyll them selfe for any maner of cause, for so to do, there can be no pretence of laufull cause, ne of iuste order. And therfore he that so doth, kylleth at ones bothe body and soule.

Fynally all they, whyche beare hatrede and malyce agaynst their neyghbours, and eyther malyciously speake wordes of contempte, dispite, checkyng, cursyng, and suche other, or elles publysshe theyr neighbours offences to their sclander, rather than to theyr amendment: And generally all they that lyue in pryde, malyce, enuy, and murmuryng at other mens welth, or reioysyng at other mens trouble or hurte, or suche other lyke, they offende all agaynst this precepte.

The exposition of the seuenth commaundement of god.

Thou shalte not cõmytte adultery.

Although this worde Adultery, doth sygnifye proprely the vnlaufull cõmixtion of a maried man with any other woman, than with his owne wyfe, or els of a maried woman with any other man than her owne husbande: yet in this commaundement it is taken, not onely for that, but also for all maner vnlaufull copulation betwene man and woman maried and vnmaried, and all maner of vnlaufull vse of those parties, whyche be ordeyned for generation, whi-

whither it be by adultery, foznication, incest, oz any other meane.

And in laufull matrimonye a man may breake this commaundement, and lyue vnchast with his owne wife, yf he do vnmeasurablye oz inozdinatlye serue his oz her flesshly appetite oz luste. And of suche the deuyll hathe power, as the aungell Raphaell sayd vnto Thoby: They that marry in suche wyse, that they exclude god out of theyr hartes, and giue them selfes vnto their owne carnall lustes, as it were an horse or a mule, whiche haue no reason: apon suche personnes the deuyll hath power. Thob. vi.

Also all christen people ought hyghly to regarde the obseruation of this commaundement, consyderyng howe moche god is displeased, and what vengeaunce he hath alwayes taken, and euer wyl take foz the transgressyon of the same. Foz confyzmation wherof, you shal vnderstande, that god in the tyme of Moyses lawe, commaunded, that who so euer commytted adulterye shulde be stoned to deathe.

And that almyghty god, after the childzen of Israel had commytted adultery with the women of Moab and Madian, commaũded fyzst, that the heades and rulars of the people shulde be hanged, foz that they suffred the people so to offende god. And afterwarde commaunded also, euery man to slea his neighbour that had so offended. In so moche that there was slayn of that people the numbze of. xxiiii. M. and many mo shulde haue ben slayne, had not Phinees the sonne of Eleazar the hyghe pzyest, tourned the indignation of god from the chyldzen of Israel. Foz this Phinees, whan he sawe Zamry, chiefe of the tribe of Simeon, in the pzesence of Moyses, and all the people go vnto Cosby, a noble mans daughter of the Madianites, to commytte foznication with her, he rose from amonge all the multitude, and takyng a swozd

in his hande, went into the house where they were, and thruste them bothe through the bealyes. Whose feruent mynde and zeale, god dyd so moche allowe, that he dyd therfore both ceasse from the farther punyshement of the Israelites, and also graunted to Phinees, and his successours for euer the dignitie of the high priesthode.

Iud.x. Also the tribe and stocke of Beniamyn was so punyshed for the mayntenaunce of certayne persons of the citie of Gaba, whiche had contrary to this commaundement, shamefully abused a certayne mans wyfe, that of xxb.M. and. bii. C. men of armes, there remayned on lyue but.bi.C.

Moreouer almyghty god for the transgressyon of
Gen.xix. this cõmaundement, caused brymstone and fyre to rayne downe from heauen, vpon all the countrey of Sodome and Gomor, and so destroyed the hole region, bothe men women, and beastes, and all that grewe vpon the earth, reseruyng onely Loth and his two doughters.

These terrible examples and many other lyke, almyghty god dyd shewe in tymes paste, to the intent we shuld haue them in our continuall remembrance, & shuld euer stande in awe & feare so to offende god. For though he dothe not presently punyshe vs here in this worlde, as he dyd the persons afore rehersed: yet his long pacience and forbearyng, is no allowaunce or forgyuenes of our offences, if we contynue stylle in theym, but a sore accumulation and heappyng togyther of goddis wrathe and
Rom.ii. indignation, agaynst the day of iudgement. At whiche tyme in stede of this temporall payne, we shall receyue euerlastyng payne, being as (saynt Paule sayethe) excluded from the euerlastyng kyngdome of heauen. And as
Matt.xxv. Luc.xiii. Christe sayth in the gospell, and sayntе John in the apocalipse: *we shall be caste into the bournyng lake of helle, where is*

fyer

fyre, brymstone, wepynge, waylyng, and gnaßbynge of teethe without ende.

Furthermore in thys commaundement, not onely the vyces before reherſed be forbydden and prohybited, but also the vertues contrary to them be requyred and cõmaunded: That is to saye, fidelitie, and true kepyng of wedlocke, in them that be married, continence in them that be vnmarried. And generally in all persons shamefastnes and chastenes, not onely of dedes, but of wordes and maners, countenaunce, and thought. And moreouer fastyng, temperaunce, watchyng, labour, and all lawfull thynges that conduce and helpe to chastitie.

And therfore agaynst this commaundement offend al they, whiche take any single woman, or other mannes wyfe, or that in theyr hartes do couet or desyre vnlawfully to haue them. For as Chryst sayth: *who so euer beholdeth a woman, couetyng her vnlawfully, hath already commytted adultery with her in his harte.* Matth. v.

They also offende thys commaundement, that take in mariage, or out of maryage, any of theyr owne kyndrede or affynitie, within the degrees forbydden by the lawe of god. Leui. xviii. & xx.

They also offende this commaundement, whiche abuse them selues, or any other persones against nature, or abuse theyr wiues in the tyme of theyr menstrual purgation.

They also that do nourysche, styre vp, and prouoke them selues, or any other to carnall lustes and pleasures of the body, by vnclenly and wanton wordes, tales, songes, syghtes, touchynges, gay and wanton apparell, and lasciuiouse deckyng of them selues, or any suche wanton behauiour and inticement. And also all those which procure

cure any such act, or that ministre house, lycence, or place therunto. And all counsaylers, helpers, and consentours to the same, do greuously offende, and transgresse this commaundement. Lykewyse all they that auoide not the causes hereof, so moche as they conueniently may, as surfetyng, slouthe, ydelnes, immoderate slepe, and company of suche bothe men and women, as be vnchast and euyll disposed, be gyltie of the transgression of this commaundement.

The exposition of the. viii. commaundement of god.

¶ Thou shalte not steale.

VNder the name of theefte or stealyng, in this commaundement, is vnderstande all maner of vnlaufull takyng away, occupyinge or kepyng of an nother mans goodes, whether it be by force, extortion, oppression, bybery, vsury, simonye, vnlaufull cheuysance, or shyftes, or els by false byeing and sellyng, eyther by false waightes, or by false measures, or by sellyng of a thing counterfayt for a true, as gylt copper for true golde, or glasse for precyous stones, and generally all maner of fraude and decepte.

¶ And lyke as the vyces before rehersed be forbydden by this precepte: Euen so sundry vertues contrary to the sayd vyces be cõmaunded by the same, as to deale truely and playnly with our neighbours in all thynges, to get our owne goodes truely, to spende them lyberally vpon them that haue nede, to feede the hungry, to gyue drynke

to

to the thyrsty, to clothe the naked, to harborowe the harbourlesse, to comforte the sycke, to visyte the prysoners: And finally to helpe our neighbours, with our learning good counsaile and exhortation, and by all other good meane that we can.

Agaynst this commaundement offende all they, whiche by crafte or violence, vppon sea or lande, spoyle, robbe, or take away any other mans seruaunt or chylde, lande, or inheritance, horse, shepe, or cattell, fyshe, foule, conyes, or deere, money, iewels, apparayle, or any other thynge, whiche is not their owne. Matth. v.

Lykewise offende all they agaynst this commaũdement, whyche haue goodes gyuen to an vse, and put them not to the same vse, but keepe them to theyr owne aduauntage, as maisters of hospitals, and false executours, whyche conuerte the goodes gyuen to the sustentation of the poore folkes, and to other good and charitable vses, vnto their owne profyte. And also all they, whyche receyue rent or stipende, for any office spirituall or temporall, and yet do not theyr offyce belonging thervnto, be transgressours of this commaundement. i. Ioan. iii.

And so all they which take wages or fee, pretending to deserue it, and yet do not in deede, as labourers, and hyred seruauntes, whiche loyter and do not apply theyr busynes. And lykewise aduocates, proctours, attorneys, counsaylours in any of the lawes, whiche sometyme for lytle payne take moche stipende, or by theyr defaute and negligence, marre good causes, or do any thynge to the hynderance of spedy iustyce, for theyr aduauntages, do transgresse this commaundement.

Also all ydell vacabũdes and sturdy beggars, whiche beinge able to get theyr lyuyng by labour, take such

almes, wherwith the poore and impotent folkes shulde be releued and susteyned, do offende agaynste this cõmaundement.

Moreouer all they transgresse this commandement, whyche bye any stoolne goodes, knowyng that they be stoolne, or that bie thinges of them that haue none authoritie to sell them, or alienate them, if they know the same. And lykewise do they, which withholde goodes stoolne, or that fynde thinges lost, and knowyng the owner therof, wyll not restore them, or wyll not do their diligence to knowe the owner.

They also whiche defraude their hyred seruauntes of their due wages, and they that borowe any thynge, or ceteyne any thynge delyuered vnto them vpon trust, and wyll not restore the same agayne. And they that vse false weightes or measures, or deceytfull wares, or selle their owne wares at an vnreasonable price, farre aboue the iuste value.

And they that ingrosse and bye vp any kinde of wares hooly into their owne handes, to the intent that they may make a scarcenes therof in other mens handes, and sell it agayne as they lyst.

And generally all couetous men, whiche by any meanes vnlaufully get, or vnmercyfully kepe their goodes from them that haue neede, be transgressours and breakers of this commaundement.

The

The exposition of the nynth commaundement of god.

Thou shalte not beare false wytnes agaynst thy neyghbour.

BY THIS commaundement is forbydden all maner of lyinge, sclaunderynge, backebytyng, false reportyng, false accusyng, euyll counsailyng, and all such misbysyng of our toung, to the hurte of our neyghbours, whether it be in theyr body or goodes, or in theyr good name & fame. The apostle S. Iames lykeneth the toung of a man, vnto the bitte of an hors mouth, which turneth the hole horse euery way, as pleaseth him that sytteth on the hors backe, and he compareth it also to the healme of a shyp, wherby all the hole shyp is ruled, at the pleasure of him that gouerneth the healme. And thirdly, he cõpareth it vnto a sparke of fier, which if it be suffred, wyl burne vp an hole town or citie. And surely all these comparisons be very apt and mete. For the toung of a man no doubte, is the chiefe stay of all the hole bodye, eyther to do moche good, or to do moche hurte. The voice of the toung perceth the hartes of heãrers, and causeth them to conceyue of other men, good or euyll opinion. It kyndleth or quencheth contention. It disposeth men to warre or peace, and moueth the hearers sundry wayes, to goodnes or vyce. And lyke as the great ragiouse flames, that go from house to house, come but of one sparkyll, whiche in the begynnyng mought haue ben easyly quenched, but by negligence and sufferaunce encreaseth and waxeth so great, that no mã can resyst it: And like as fyre is a great cõmoditie many wayes, yf it be well & wisely vsed, and contrary an vtter destruction, Iacob. iii.

if it be suffred, and not taken hede vnto: Euen so of mans toung, although it be a very small membre of the bodye, yet there cõmeth exceding great benefytes, both to hym selfe, and others, yf it be well and wysely gouerned. And cõtrarywise, if no hede be taken therunto, but be suffered to rũne at large, then it is not one euyl alone, but a roote and occasion, or rather a heaping togyther of all euyls.

And bycause that of the toung commeth so moche good, or so moche euyll: Therfore by this commaundement is not onely forbydden all euyl vse of the toung, to the hurt of our neyghbours, but also in the same is commaunded all the good vse of the tounge, to the benefitte of our neyghbours, as to be true and plaine in our wordes, to be faithfull in couenauntes, bargaynes, and promises, to testyfye the truth in all courtes, iudgementes, and other places, to reporte well of them that be absent, to gyue good counsayle and exhortation to all goodnes, to dyssuade from all euyll. And whan we know any man to do amisse, not to publische his faute to other men to his sclaunder, but rather to admonysche hym pryuely betwene him and vs, and to seke his reformation, to speke well by our ennemyes, to pacifie and set at one them that be ennemies, to excuse them, and to aunswere for them, that be vniustely sclaundered: and generally in all other thynges to vse our tounges in truth, to the wealthe of our neyghbours.

Agaynst this commaundement, offende all they, which by lying and vttering of false speche, deceyue and hurte any man. And suche lyers be the deuyls chyldren. For as saint John saieth in his gospell: *The dewyll is a lyer, and father of lyers.* And therfore biddeth saint Paul: that we shuld put away lying, and speke trouth euery man to his neyghbour.

Ioan. viii.
Ephe. iiii.

They

They also offende agaynst this commaundement, whiche be detractours, backbiters, & sclaũderers, whom the wyse man doth lyke vnto serpentes, that pryuyly byte or styng men behinde, whan they be not ware therof. And surely suche men (what so euer they pretende) go not aboute to heale and amende them that do amysse, but rather do satisfie their owne malice, and sclanderous tounges. For lyke as the surgeon that wyll heale a wounde, doth couer it, and binde it, that it take no open ayre: So yf we intend the amendment of our neyghbours faut, we must not open it abrode to his hurt, but we must be sory, and pray to god for him, & so takyng hym to vs, we must pryuily counsayle and exhorte him. And this louyng correction, wyll make him beware and take hede, that he offende no more. But yf we telle his fautes, firste to one, and after to an other, and charge euery one to kepe counsayle, as though we had tolde it to no mo, this is no amendement of his faute, but a declaration of our owne, and a reprehension of our selues, in that we vtter forth vnto other, that thyng whiche we our selues iudge not to be vttered. And surely we condemne our selues therin, for we shulde fyrst haue kepte it secrete to our selues, yf we wolde not, another man shulde vtter the same. And therfore the wyse man sayeth: *Yf thou hast hard any thyng agaynst thy neyghbour, Let it dye within the, and be sure it wyll not brust the.* And in an other place: *As euyll is he that backebyteth priuely, as the serpent whiche styngeth vnwares.* Eccl.x. Eccl xix.

And they also offend against this cõmãdemẽt, which gladly gyue eares, & be redy to heare such backbitours. For as S. Bernard saith: Like as the backbiter carieth the deuil in his mouth: so the herer carieth ỹ deuil in his eare. For ỹ detractor is not glad to tel but to him, which is glad to here. And the wise mã saith: *That lyke as the wind* Pro. xxv.

dryueth awey the rayne. euen so doth a sadde and a dysspleasaũt countenãce driue awey the toung of the bakbitours, and maketh thẽ abasshed.

They also breake this commaundement, whiche with flatteryng and double tonges, go about to please suche as be glad to heare complayntes. Judges also whiche giue sentence, contrary to that whiche they knowe to be true, and they that in iudgement do hyde and suppresse the truthe, and they that make false plees, to the delaye and hynderaunce of Justyce, or any otherwyse do stoppe iustice: And enquestes, whiche vpon lyght groundes, or vpon groundes not well examyned or dyscussed, gyue verdyte, be transgressours and breakers of this commaundement. And aboue other, they do transgresse this commaundement, whiche in preachynge or other wayes, do teache or maynteyne any false or erronious doctrine, contrary to the worde of god, or that do teache fables, or mens fantasies and imaginations, affyrmyng them to be the worde of god. And such be worse than false witnesses of worldly matters, for they beare false wytnes agaynst god and his truthe.

The exposition of the tenth commaundement of god.

Thou shalte not vniustely desyre thy neyghbours howse, nor thy neyghbours wyfe, nor his seruauntes, nor his mayde, nor his oxe, nor his asse, nor any thyng that is thy neyghbours.

Where as in the other commaundementis before rehersed, be forbidden all wordes and deedes, whiche be agaynste goddes pleasure, & the loue of our neighbours: In this last precepte is forbidden the inwarde consent of the hart, to all vnlefull

lefull motions, deſyres, delites, inclinations, and affec-
tions vnto euyll, whyche thynges be ſo roted and plan-
ted in all vs the chyldren of Adam, euen from the fyrſte
houre of our byrth, that although by the inſpiration of
the holy goſte, and the grace of god gyuen vnto vs, we
do entende neuer ſo well, and wolde moſte gladly eſchue
all euyll: yet there remayneth in vs a diſpoſition and re-
dynes vnto ſuche thinges as be contrary to the wyll and
commaundement of god: In ſo moche, that if the grace
of god dyd not helpe vs to ſtaye and reſyſte our naugh-
tye thoughtes and delite vnto ſynne, the ſame our con-
cupiſcence and naughtynes, ſhulde be ſo moche, that we
ſhulde runne headlong into ſinne & miſchiefe, our nature
is ſo corrupte, and we be ſo farre from the perfecte obe-
dience vnto goddes wyll, whyche obedience Adam had
in the ſtate of innocencie. And of this corruption of our
nature and redines vnto euyll, complaineth ſaint Paule Rom. vii.
in his epiſtle vnto the Romaines, where he declareth at
length, that the nature of man is ſo ful of concupiſcence
and euill affectiõs, that no man doth or can of him ſelfe,
ſatiſfie or fulfill the lawe of god: And that the lawe con-
demneth all men as tranſgreſſours, & that therfore euery
man for his ſaluation, muſt haue refuge vnto the grace
and mercy of god, obteined by our ſauiour Jeſu Chryſt.

Furthermore like as in the fyrſt cõmaundement, vn-
der the name of father and mother is vnderſtande all ſu-
periours: And in the .vi. cõmaundement vnder the name
of killyng, is vnderſtande all wrothe and reuengynge:
And in the .vii. commaundement, vnder the name of ad-
ultery, is vnderſtande all vnchaſte lyuynge: And in the
eyght commaundement, vnder the name of theſte is vn-
derſtande all diſceitfull dealyng with our neyghbours:
And in the .ix. commaundement vnder the name of falſe
wytneſſe, is vnderſtande all myſtreporte, and vntrue vſe

of

of our toung. So in this last commaundement, vnder the name of desiring of an other mannes wyfe and goodes, is vnderstande all maner of euill and vnlawful desyre of any thing.

And lyke as in this precepte be forbidden euill desires, euẽ so in the same be commaũded good desires, good affections, good inclinations to godly thinges, and the perfecte obedience of our hartes vnto goddes will, whiche although we shall not fully, and absolutely atteyne vnto, whiles we be in this life: Yet this cõmaundement doth bynde vs to enforce and endeuour our selues therunto, by continuall fightyng, and resystyng agaynst the saide corruption, concupiscence, and euill desires, for as moche as by them man is continually tempted to euill dedes, & vicious lyuyng, accordyng wherunto saint James wryteth: Let no man say, whan he is tempted to euil, that he is tẽpted of god. For as god can not be tempted to euil, so he tempteth no man to euill, but euery man is tempted, drawen, and allured by his owne concupiscence: than concupiscence whan she hath conceyued, bringeth forth synne. Iacob. i.

All they be transgressours of this commaundement, whiche by deliberation and full consent, cast theyr myndes and lustes to accomplyshe the concupiscence and desyre, which they haue to obteyn and gette vnlawfully an other mannes wyfe, childe, seruaunt, house, lande, catal, or any thing or goodes that be his.

And they also be transgressours of this commaundement, whiche by enuye, be sory of theyr neyghbours wealthe and prosperitie, or be gladde of theyr sorowe, hynderaunce and aduersitie. And also all they, whyche do not sette their myndes and studyes to preserue, mainteyne, and defend vnto theyr neyghbours (as moche as it is in

is in them) theyr wiues, childzen, seruauntes, houses, landes, goodes, and all that is theyrs. For (as before is declared) this commaundement not onely forbiddeth vs to desire vnlawfully from our neighbour, any thing that is his: But by the same we be also commaunded, gladly to wisshe and will vnto him, that he may quietly possesse and enioy all that god hath sent hym, be it neuer so great abundance. And this mynde we ought to beare vnto euery man by this commaundement, not onely if they be our frendes and louers, but also if they be our enemies and aduersaries.

Here foloweth the exposition of the prayer of our lorde called the Pater noster, dyuyded into seuen petitions.

i OUr father whiche art in heauen/ halowed be thy name.

ii Thy kyngedome come.

iii Thy wyll be done in earthe/ as it is in heauen.

iiii Gyue vs this day our dayly breade.

v And forgiue vs our trespasses/ as we forgiue them that trespasse agaynst vs.

vi And lette vs not be ledde into temptation.

vii But delyuer vs from euyll. Amen.

For the better and more ample declaration of this prayer, ye shall vnderstande, fyrst that our sauiour IESVS CHRISTE was the author and maker therof, and that therfore like as he is of infinite wisdome and of infinite loue and charitie towardes vs: euen so all christen men ought to thynke and beleue, that this same prayer is the moste excellent and most sufficyent, and moste perfect of all others. For neither there is any thyng in this prayer superfluous, neither there wanteth any petition, suite, or requeste for such thynges as be necessary for our iourney and passage in this worlde, or for our furtherance to thatteynyng of the lyfe and glory euerlastinge.

Secondly, that euery good christen man may be assured to atteyne the requestes made in this prayer, if he shall enforce him selfe, and applye his hole harte and wyll to the wyll & grace of hym, vnto whom this prayer is made, and also if he shall vtter and offer the sayd petitions inwardly with his harte, and with suche faythe, confidence, and trust in god, as he requyreth. For surely no prayer is thankful vnto god, but that which is made with the harte. And therfore the prophete Dauid cryeth to our lorde with all his harte. And Moyses is noted to cry out aloude, whan he spake no worde with his mouth, but he spake aloude with his harte. And our lorde by his prophete noteth, that some pray with their lyppes, and in theyr hartes mynde nothynge lesse than that whyche they pray for. And therfore who so euer intedeth by sayinge his *Pater noster* to atteyne his desyre, he muste haue with faith a good and earnest deuotion, and his hart as nygh as he can, voyde of vayne thoughtes, and applied to god, so that the entent and desyre of his harte may be ioyned alwayes with the prayer of his mouthe.

Ps. Cxviii.
Exo. xiiii.
Esa. xxix.

And

And for this purpoſe it is mete and moch requiſite, that the vnlearned people ſhuld vſe to make theyr prayers in theyr mother toung, which they beſt vnderſtande, wherby they may be the more moued and ſtyrred vnto deuotion, and the more earneſtly mynde the thynge that they pray for.

The fyrſte petition.

Our father whiche arte in heauen/ halowed be thy name.

IF theſe wordes Our father, placed in the begynning of this petition, all true chriſten men ought to conceyue a great comfort and ioy, in that they be taught and cõmaunded in this prayer, to take almyghty god for theyr father, and ſo to calle hym, as for example: If our ſouerayne lorde the kynge wolde ſay to any of vs, take me for your father, and ſo call me, what ioy in hart, what comfort, what confidence wold we conceyue of ſo fauourable and graciouſe wordes? Than moche more incomparably haue we cauſe to reioyce, that the kyng & prynce of all princes, ſheweth vnto vs this grace and goodnes, to make vs his chyldren. And ſurely as the naturall ſonne may aſſuredly truſte, that his father wyll do for hym, all thynges that may be for his ſettyng forthe and aduauncement, euen ſo we may vndoubtedly aſſure our ſelues, that hauyng almyghty god to our father, vſynge our ſelfe as obedient chyldren, we ſhall lacke nothynge which may be profytable for vs, toward the euerlaſting inheritaunce prepared for vs.

And here is to be noted a leſſon, that as this worde Father, declareth the great beneuolence, mercy and loue of

god towardes vs, as well in the creation, as alſo in the redemption of man, ſo it admoniſheth vs againe of our ductie towardes him, and howe we be bounde to ſhewe againe vnto him our hole harte, loue, and our obedience and redynes to fulfyll all his preceptes and commaundementes, with all gladnes and humilitie. And therfore who ſo euer preſumeth to come to god with this prayer, and to call him father, and yet hath not full intent and purpoſe to vſe him ſelfe in all thinges like a kind and an
Luc. xxii. obedient ſonne, he commeth to him, as Iudas came to Chriſt with a kyſſe, pretending to be his frende and his ſeruaunt in calling him maiſter, and yet he was in dede a traitour to him, and a dedely ennemy. And for this conſyderation, euery chriſten man that intendeth to make this prayer, ought inwardly & throughly to inſerche and examine him ſelfe, and if he finde in him ſelfe any notable crime, for the whiche he ought to be aſhamed to call god his father: Lette hym accuſe hym ſelfe thereof to god, and recognyſe his vnworthineſſe, ſayinge, as the prody-
Luc. xv. gall ſonne ſaide: *Father I haue offended the, I am not worthy to be called thy ſonne.* And with due repentaunce, and firme purpoſe and intent to amende his naughtly lyfe, lette him lifte vp his harte to god, and callynge for his grace of reconciliation humbly ſaye: Our father. &c

Moreouer by theſe wordes, *Our father*, is ſignified that we ought to beleue, that almightie god is the common father of all true chriſten people, and fatherly regardeth all, throughe and by the meane of our ſauiour Ieſu Chriſt, vnto whom all faithfull and obedient chriſten men be bretherne by grace and adoption, and called to enherite with him the kyngdome of heauen. And they be alſo brethern eche one to other, hauing all one father, whiche is god almightye. And therfore we oughte not only to be of one ſpirite towardes our ſaid father, and to

employ

employ & endeuour our selues to the vttermost, to please him, and to kepe his lawes and commaundementes, but we ought also eche to consent with other, in perfecte loue and charitie, and eche to helpe and further other, towardes the sayde inheritaunce of heauen. And finally in all our prayers to god, ech to comprise other, and to pray for other, lyke as in this prayer we be taught to saye.

Our father, gyue vs our breade: forgyue vs our synnes: suffer vs not to fall into temptation: and delyuer vs from euyll.

By these wordes whiche arte in heauen we be taught, that we ought to haue an inwarde desyre, & a great care and study, to come to the place where our heauely father is, and moche couet his sight and presence. For lyke as a louing childe is euer desirous to be where his father is, euen so ought we euer desire to be with our heauenly father, and to endeuour our selues that our cõuersation be all withdrawen from the worlde, the flesshe, and the deuill, and be sette in heauen and heauenly thinges, as S. Paule teacheth. And we shuld continually waile and lament, bicause we be not with our heauenly father, saying with the prophete: *wofull am I, that my dwellyng apon the earthe is so moche prolonged.* Philip. iii. Ps. Cxix.

In these wordes Halovved be thy name, it is to be noted, that by the name of god, is vnderstande god hym selfe, the power of god, the myght, the maiesty, the glory, the wisdome, the prouidence, the mercy and goodnes of god, and all such other good thinges, as in scripture be attributed vnto god. And this name is halowed, whan it is praysed, glorified, sette forthe, honoured and magnified of vs, bothe in worde and dede.

And where in this petition we pray that his name

myght be halowed, it is not to be taken or thought, that this *name of god*, which in it ſelfe is euermore moſte holy, moſt glorioufe, moſt meruaylous and ful of maieſty, can be eyther aduaunced or diminiſhed by vs, or any thynge that we can do, but we deſyre here, that this mooſte holy name may (accordíng as it is in it ſelfe moſte holy) be ſo taken, vſed, honoured, and halowed of vs, and of al others, as well heathen as chriſtened, lyke as on the contrary part, this name is ſayd to be polluted and defyled, whan we do either in worde or dede, contumelioufly and contemptuoufly or otherwiſe dyſhonour the ſame.

We deſyre therefore in this petition, that all falſe faythe, by the whyche men eyther myſtruſt god, or put theyr confidence in any other thynge more than in hym, may be diſtroyed. And that al wytchcraftes & falſe charmes and conjurations, by the which Sathan and other creatures be inchaunted, may ceaſſe and gyue place to goddis holy name, and ſo lykewiſe, that all hereſies and falſe doctrines may vanyſſhe away, ſo that goddis holy worde may be truely interpreted, and purely taught and ſette forthe vnto all the worlde, and that all infidels may receyue the ſame, and be conuerted to the right catholike fayth, wherby all diſceyte, hypocriſie, and counterfaitting of truthe, of righteouſneſſe, or of holyneſſe myght clerely be extinct.

Furthermore we beſeche and pray god here, that his name may be hallowed, ſo that no man ſhulde ſweare in vaine by it, or otherwiſe abuſe the ſame, to lie or to diſceyue his neighbour. And generally, that none ſhulde fall into pryde or ambition, into deſyre of worldly glory and fame, into enuy, malice, couetouſnes, adultery, glotteny, ſlowthe, backebiting, ſclaundering of his neighbours, ne into any other euill or wicked thoughtes and

Coloſ. i.

dedes

dedes, wherby the name of god may be dishonoured and blasphemed.

In this prayer also we requyre god to graūt vs, that in all perilles and daungers we runne vnto him, as vnto our onely refuge, and call vpon his holy name, and that in our good wordes and workes, we may please and magnifie him, and be by him preserued from the most damnable sinne of vnkindnes, towardes him. And also that we, which do alredy profesſe the right faith, may still continue therein, and may do and expresſe the same as wel in our outwarde cōuersation, as in confessing it with our mouth, so that by our good lyfe, and our good workes, all other may be moued to good, & that by our euill workes and sinnes, no man may take occasion to sclaunder the name, or diminish the laude and praise of god, but that all our workes and doinges might retourne to the honour and praise of goddes name.

Philip. iii.

The seconde petition.

Thy kyngdome come.

This second petition is very necessary. for no doubte our aūcient enemy the deuill, goeth about cōtinually by all crafty meanes, to deceyue vs, and bryng vs vnder his power and dominion. And surely, so long as pride and disobedience raigneth in vs, so long as yre, enuy, wroth, or couetousnes raigneth in vs, so long as gloteny, lechery or any kind of sinne reigneth in vs, so long we be vnder the dominion and kingdome of the deuill. For the deuill vndoutedly, is kyng ouer all the children of pride, that is to saye, ouer all them that be sinners, rebelles and disobedient vnto god.

And

And for as moche as it is not in our power to deliuer our selues from vnder this tiranny of the deuill, but
Osee.xiii. onely by goddes helpe (for our perdition and vndoing is of our selues, but our helpe and saluation is of god, as saith the prophet Osee) therfore it is very necessary for al true christen people, to make this petition incessātly vnto our heuenly father, and to beseche him according to this doctrine of Christ, that by his grace and helpe, we may escape the dompynyon and power of the deuill, and that we may be made subiecte vnto his heauenly kyngedome, therfore in this petition we desire god to giue vs afore all thinges, true and constant fayth in him, and in his sonne Iesu Christ, and in the holy goste, with pure loue and charitie towardes him and all men, to kepe vs also from infidelite, desperation, & malice, which might be the cause of our destruction, to deliuer vs from dissentions, couetousnes, lecherye, and euill desires and lustes of sinne, and so the vertue of his kyngdome to come, and to reigne within vs, that all our hart, mynde, and wittes, with all our strength inward and outwarde, may be ordered and directed to serue god, to obserue his comaundementes and his wyll, and not to serue our selfe, the flesshe, the worlde, or the deuill.

We desyre also, that this kyngdome ones in vs begunne, may be dayly encreased, and go forwarde more and more, so that all subtyll and secrete hate, or slouthe, whiche we haue to goodnes, be not suffered to rule so in vs, that it shall cause vs to loke backe again, and to fall into synne, but that we may haue a stable purpose and strength, not onely to beginne the life of innocencie, but also to procede ernestly further in it, and to perfourme it
Colos.i. according to the saiyng of saint Paul, where he praieth, that we maye walke worthely, pleasyng god in all thinges,

ges, beinge fruitfull in all good workes, and growyng and encreasynge in the knowlege of god. Also in an nother place he sayth: *worke and do the truthe in Charite, and encrease and go forwarde in Christe.* Ephes.iiii.

Therfore in this prayer, desyryng the kyngdome of god to come, we require also, that we being already receiued and entred into the kyngdome of grace and mercy of god, may so contynue and persseuere therin, that after this lyfe, we may come to the kyngdome of glory, which endureth for euer. And this is that great and feruent desyre, wherwith good men being mortified from worldly affections, haue bene and be always kyndled and enflamed, as appereth by saynt Paule, whan he sayd: *I wolde be losed from this body, and be with Christe.* Phil.i. And in an nother place he sayth: *we that haue receyued the fyrst fruites of the spirite, wayle and mourne in our selues, wyshyng and lokynge to be delyuered from the mortalitie and miseries of this body, into the glory of the children of god.* Rom.viii.

The thyrde petition.

¶ Thy wyll be done in earthe/as it is in heauen.

For the better vnderstandinge of this thyrde petition, we must know, that by disobedience and synne of our fyrst father Adam, we be as of our nature onely without the grace of god, vnable to fulfyll the wyll and preceptes of god, and so enclyned to loue our selues, and our owne wylles, that we can not hartily loue neither god nor mā, as we ought to do. And therfore we beinge ones christen men, it is requisite for vs to pray, that lyke as the holy aungels and

¶ saintes

saintes in heauen (in whom god reygneth perfectly and hooly) do neuer ceasse ne shall ceasse to glorifye hym, to prayse hym, and to fulfyll his wylle and pleasure in all thynges, and that most readily and gladly without any maner of grudging or resistyng therunto, knowing certainly and clerely, that his wyll is alway the best: euen so that we the chyldren of god in earthe, may dayly and continually praise god, and by our holy conuersation in good workes, and good lyfe, honour and glorifye hym. And that we may from time to time so mortifie our owne naturall corrupte and synfull appetite and wyll, that we may be euer redy, lyke louing chyldren, humbly, lowly, & obediently, to approue allow, and accomplishe the wyl of god our father in all thinges, and to submitte our selues with all our hart vnto the same, and to acknowlege, that what so euer is the wyll of god, the same is most perfect, most iuste, most holy, and most expedient for the wealth and health of our soules.

Wherfore in this petition also, we desyre of god true and stable pacience, whan our wyll is letted or broken, And that whan any man speaketh or dothe contrarye to our wyll: yet therfore we be not out of pacience, neither curse or murmure, or seeke vengeaunce agaynst our aduersaries, or them whiche lette our wyll, but that we may say well of them, and do wel to them. We pray also, that by goddis grace we may gladly suffer al diseases, powertie, dispisinges, persecutions, and aduersities, knowing that it is the wyll of god, that we shuld crucifie and mortify our wylles. And whan any suche aduersitie chaunseth vnto vs, attribute all vnto the wyll or sufferance of god, and gyue hym thankes therfore, who doth ordre all suche thynges for our weale and benefite, eyther for the exercise and the triall of the good, to make them stronger in goodnes and vertue: or elles for the chastisement

and

and amendement of the euyll, to suppresse their euyl motions and desyres.

And also we pray, that whan so euer it shal please god to call vs out of this transitory lyfe, we may be willyng to dye, and that conformynge our wyll to the wyll of god, we may take our death gladly: so that by feare or infirmitie, we be not made disobedient vnto hym.

We desire furthermore, that all our membres, eyes, toung, harte, handis, & fete be not suffred to folow the desires of the flesshe, but that al may be vsed to the wyl and pleasure of god: and that maliciously we reioyse not in theyr troubles, whiche haue resysted our wylle, or haue hurte vs, nor that we be enviously sory, whan that they prospre and haue welfare, but that we may be contented and pleased with all thyng that is goddis wyll.

The fourth petition.

Giue vs this day our daily bread.

For the better declaration of this fourth petition, ye shall vnderstande first, that our lord teacheth vs not in this petition to aske any superfluous thing of plesure or delyte, but onely thinges necessary and sufficient, and therfore he biddeth vs onely aske bread: wherin is not ment superfluous riches, or great substaunce, or abundaunce of thinges aboue our estate or condition, but suche thinges onely as be necessary and sufficient for euery man in his degre, and according therbuto, saint Paul sayeth: *we haue brought nothing into this worlde, ne shall take any thing with vs when we departe hense*. And therfore if we christen men haue meat and drynke and cloth, that is to say, thinges sufficiēt, let vs hold our sel- i. Tim. vi.

ues content, for they that set their mindes on riches, and wyll haue superfluites more then nedeth, or is expedient to their vocatiõ, they fall into daũgerous temptations, and into snares of the deuill, and into many vnprofitable and noisome desires, whiche drowne men into perdition and euerlasting damnation: for the spring and rote of all euilles, is suche superfluouse desire. The wise man also makynge his petition to our lorde saithe: *Give me neither powertie nor excesse, but onely thinges sufficient for my living, lest that hauing to moche, I be prouoked to denye god, and to forget who is the lorde, and on the other side, lest that by powertie constreined, I fall into theft and forsweare the name of my god.* These two wyse men, the one of the olde, and the other of the newe testament, agree with the lesson of our sauiour, for both declare that they desire only thinges necessary, signified here by breade, and both refuse and renoũce superfluites vnprofitable, daungerous and noisome.

Pro. xxx.

Secondely in these wordes of our sauiour Jesu Christ, be reproued all those persons, which eate not their owne breade, and deuoure other mens breade, of which sorte be all those whiche lyue of rauen & spoiles, of theft, of extortion, of crafte and decepte, & they also whiche neither labour with theyr handes, nor otherwise apply their study, industry & diligence to some thinge which is good and beneficiall to the common weale, and to the honour of god, but liue in ease, rest, idelnes, and wanton pleasure, without doing or caring for any such thing. And all they likewise be reproued, whiche beyng called in this world vnto any rome, office or authoritie, do abuse the same, and do not employ them self, according to their vocation.

Thyrdly as the husbande man tilleth and soweth his grounde, wedeth it, and kepeth it from destroying, prayeng therwith to god for the encrease, and putteth all

his

his truſt in him, to ſende him more or leſſe at his pleaſure, euen ſo beſides our owne diligence, policy, labour and trauaile, we muſt alſo pray daily to god, to ſende vs ſufficient, and we muſt take thankefully at his handes all that is ſent, and be no further carefull than needeth, but putting to our endeuour, ſet our hole cõfidence and truſt in him: for our ſauiour Chriſt ſaieth in the goſpell, I ſay to you be not carefull for your liuing, what ye ſhall eate, ne what clothes ye ſhall weare: Is not lyfe better than your meate, and your bodye better than your clothinge? Loke vppon the byrdes of the ayre, they ſowe not, they reape not, they bringe nothinge into the barne, and yet your heauenly father feedeth them, be not you of more price then they? Loke vpon the lillies of the fielde, they labour not, they ſpinne not, and yet I tell you, Salomon in all his precious and roiall apparell, was not ſo clothed as one of them, therfore care you not for theſe thinges: Leaue this care to them that knowe not god, your heuenly father knoweth that you haue nede of all theſe thinges, but ſeke you firſt the kingdome of god, and his righteouſnes, and the wayes iuſtly and truely to liue, and then god ſhall caſt all theſe thinges vnto you. Theſe be the wordes of Chriſt, full of good and comfortable leſſons, that we ſhuld not care ne ſet our hartes to moche vpon theſe worldly thinges, ne care ſo moche for to morowe, that we ſhall ſeme to miſtruſt our lorde. And here is a thing greatly to be noted in comforte of the true laboring man, for ſurely be he craftes man, or be he laborer, doinge truely his office wherevnto he is called, he may in that ſtate and kinde of lyfe pleaſe god, and atteine ſaluation, as ſurely as in any other ſtate or kinde of liuing. And altoughe our lorde hathe ſo prouided for ſome, that they haue alredy ſufficiẽt and plenty for many daies and yeres, yet that not withſtanding they ought to Matth. vi.

make this petition to god and say: *Giue vs this day our dayly bread*, for as moche as their substaunce (though it be neuer so great) like as it coulde not haue bene gotten, without god had sent it, so it can not prospre and continue, excepte god preserue it. For howe many great riche men haue we knowē sodaynly made poore, some by fyer, some by water, some by theefte and many other wayes? was not Job the one day the the richest man that was in all the este lāde, and the morowe after had vtterly nothinge? It is therfore as nedefull to pray our lorde, to preserue that he hath gyuen vs, as to pray him to giue it: for if he giue, and do not preserue it, we shall haue no vse of it.

Fourthly by this breade, whyche we be taught to aske in this petition, may be vnderstande the holy sacrament of the aultare, the very flesche and bloudde of our
Iacob.i. sauiour IESV CHRISTE, as it is writen in the.vi.chapiter of saint Johñ, *I am the breade of lyfe, whiche came downe from heauen. And the breade whiche I wyll gyue is my flesshe, whiche I wyll gyue for the lyfe of the worlde.* And in this prayer, we desyre, that the same may be purely ministred and distributed, to the comfort & benefite of all vs, the true chyldren of god. And that we also may receyue the same with a ryght fayth and perfecte charitie, at all tymes, whan we do and ought to receyue the same, so that we may be spiritually fedde therwith to our saluation, and therby enioy the lyfe euerlastyng.

Fynally by the breade, which our sauiour teacheth vs to aske in this petition, is ment also the true doctrine of the worde of god, whiche is the spirituall breade that feedeth the soule. For as the body is nourished & brought vp, groweth and feedeth with bread and meate, so nedeth the soule euē from our youthe to be nourished & brought vp with the worde of god, and to be fedde with it. And

lyke

lyke as the body woll faynt and decay, if it be not frome tyme to tyme relieued & refreshed with bodily sustenaūce: euen so the soule wareth feble and weake towardes god, onlesse the same be cherished and kept vp with the worde of god, accordyng to the saying of Christe: A *man lyueth not with meate onely, but with euery worde that procedeth frome the mouthe of god.* Mauh.iiii. And surely the word of god is the very comfort, remedy, and health of the soule. For if we haue aduersitie in this worlde, as pouertie, sickenes, imprysonment, and suche other miseries, where shulde we seke for comforte but at goddis worde? If we thynke our selfes so holy, that we be without synne, where shuld we fynde a glasse to see our synnes in, but in the worde of god? If we be so full of synnes, that we be lyke to fall into desperation, where can we haue comfort and learne to knowe the mercy of god, but onely in goddis worde? Where shal we haue armure to fyght agaynst our thre greate ennemies the worlde, the flesche, and the deuyll? Where shall we haue strength and power to withstande them, but as Christe dyd, in and by the worde of god? And fynally, if we haue any maner of sickenes or disease in our soules, what medicine or remedy can we haue, but that is declared in goddis worde? So that the word of god is the very bread of the soule, and therfore as well for this bread of the soule, as for the blessed sacrament of the aultare, also for the breadde and daply sustenaunce of the body, our sauiour CHRISTE teacheth vs to praye in this fourth petition.

The

And forgiue vs our treſpaſes: as we forgiue them that treſpas againſt vs.

IN this petytion we be taught a fruitfull aduertiſement of mannes eſtate in this preſent lyfe: whiche conſidered, no man ought to glory in him ſelf, as though he were innocent, and without ſinne, but rather that euery good chriſten man without exception, ought to knowlege him ſelfe to be a ſinner, and that he hath nede to aſke forgiuenes of god for his ſinnes, and to require him of his mercy, for doubtles we dayly committe ſinne, whiche be commaunded daily to aſke remiſſion for our ſinnes. And ſaint Iohn ſaieth in his epiſtle:

1. Ioan. i. *Yf we ſaye that we be without ſinne, we deceiue our ſelues and truth is not in vs.*

Moreouer it is to be noted, that we be taught to deſire god to forgyue vs our ſinnes, lyke as we forgyue them that treſpas agaynſt vs, ſo that if we forgyue in harte, god will forgiue, and not otherwiſe, as by many places of ſcripture maye appere, firſt by expreſſe wordes. Chriſt ſaieth: Yf you forgiue men theyr offenſes done againſt you, your heauenly father wyl forgiue you your offenſes, & if you will not forgiue them that offende you, be you aſſured your father will not forgiue you your ofenſes. And in an other place, whan Peter came to our lord, and demaunded of him, howe ofte he ſhuld forgiue his brother which had offended him, and whether it was not ſufficient to forgiue him ſeuen times: Our lorde aunſwered him and ſaide: I tell the Peter that thou oughteſt to forgiue him not onely ſeuen times: but ſeuenty times ſeuen times, meaning therby that from time to time we

Matth. vi.

Mat. xviii.

must

must continually forgiue our brother or neighbour, although he trespasseth against vs neuer so often.

And Christ also declareth the same by a parable, There was (saithe Christ) a king whiche calling his seruauntes vnto a compte, and finding that one of them shuld owe vnto him the sume of ten thousand talentes, bicause he had it not to paye, commaunded that the sayd debtour, his wife, and his children, and all that he had shuld be solde, but when the debtour came vnto the king and prayed him on his knees to haue patience with him, promising him to pay all, the king had pitie of him, & forgaue him the hole debt: it fortuned afterwarde that this man being thus acquited, mette with an other of his felowes, that ought him but one hundreth pence, and with violence almost strangled him, and saide vnto him: Pay that thou owest. And the said seruaunt his felowe fell vpon his knees, and prayed him to haue patience, promysynge to pay all, whyche wolde not, but caste hym in to pryson, vntyll all was payde, and when the reste of his felowes seinge this crueltie, had tolde the kynge therof, the kynge forthewith sent for this cruell felowe, and saide to him: O wicked man, I forgaue the thy hole debte at thy suite and request, it shulde therfore haue besemed the to haue shewed like compassion vnto thy fellowe, as I shewed to the. And the kyng sore dysplealed with this cruelty, committed him to tourmentours, that shulde roughly and straitly handle him in prison, tyll he had paide the hole debte. Mat. xviii.

Upon this parable Christ inferreth and saithe: *Euen so shall your heauenly father do with you, if you will not forgiue euery one of you his brother, euen from the harte.* Thus it appereth plainly, that if we will be forgiuen, if we will scape euerlasting damnation, we must put out of our hart all ran-

cour, malice, and wyll to reuenge & to satisfie our owne carnall affections, referring the punishment of the offendours, whiche in their offenses haue transgressed the lawes of god, or of the prince, to the ordre of iustice, whereof vnder god the princes & rulers be ministers in earthe. In which doing we please god, so that we vtterly forgiue our owne priuate grudge and displeasure.

And if any peraduenture wylle thynke it to be an harde thing, to suffer and forgiue his ennemy, which in worde and dede hath done him many displesures, let him cõsider again, how many hard stormes our sauior Christ suffered and abode for vs: what were we, whan he gaue his moste precious lyfe for vs, but horrible synners and his ennemies? howe mekely toke he for our sake all rebukes, mockes, binding, beating, crowning with thorne, and the moste opprobrious deathe? It is vndoubtedly aboue our fraple and corrupte nature to loue our ennemies that do hate vs, and to forgyue them that do hurte and offende vs, And it is a deede of greatter perfection than man hath of hym selfe, but god that requireth it, wyll giue grace that we may do it, if we aske and seke for it. And therfore in this petition our sauiour Christ teacheth vs to aske this grace of our heauenly father, that we may forgyue our ennemies, and that he wyll forgyue vs our trespases, euen so as we forgyue them that trespas agaynst vs.

It is farther to be noted, that to forgiue our brother his defaut, is also to pray to god, that he wyl forgiue hym and wyll not impute his offense to hym, and to wyshe to hym the same grace and glory, that we desire vnto our selues: and also our selfe whan occasion shal come, to helpe hym as we be bound to helpe our christen brother.

And fynally for as moche as in the expoundynge

and

and declaration of scripture, it is contenient and requisite to obserue and folowe this rule, that whan so euer scripture speaketh of any duetie to be done of one christen man to an other, that thā the same dutte be so plainly and fully opened and sette forth, that eche man may heare his owne duetie touched: so that bothe parties (that is to say) as well he that is bounde to forgyue, as he whiche receiueth forgyuenes may indifferently know theyr duetie and behauiour, and accordyng therunto endeuour them selfe to do the same.

For these causes it is expedient, that lyke as in the former part of this petition, we haue declared the parte and duetie of hym, whiche shulde for charities sake forgyue, so to declare the part and duetie of them, to whom forgyuenes shulde be made, lest euyll doers and naughty mynded people, might by the former declaration, take occasion styll to perseuere in their naughty myndes and doinges, and yet clayme forgiuenes of their neighbour.

Wherfore ye shall vnderstande, that forgyuenes afore spoken of, is not so ment in scripture, that by it iustice or lawes of princes, shulde be broken, contemned or not executed. For although our sauiour Christe in this petition doth teache vs to rempte and forgyue all iniuries and trespases done againste vs, yet he whiche hath done the iniurie or trespas, is neuertheleſſe bounde to aknowlege his faute, and to aske forgiuenes therfore, not onely of god, but of hym also whome he hath offended, and to intende to do no more so. And furthermore to recompence and make amendes vnto the parties, against whom he hath trespased, according to his abilitie and power, and as the greuousenes and greatnes of the offense requireth. And in case he whiche hath committed the offense or trespas, be obstinate, and wyll not do these

thinges before rehersed, which he is bounde to do by the lawe of god: than may the partie, whiche hyndeth hym selfe greued, not withstandyng any thynge that is sayd before in this petition, laufully and without offense of goddis commaundementes aske and seke recompence of suche iniuries, as be done to hym, accordynge vnto the order and prouision of the lawes of the realme, made in that behalfe, so that he alway haue an eye and respecte vnto charitie, and do nothynge for rancour or malice, or for sinister affection, neyther beare any hatrede in his harte towardes hym whome he sueth, but onely vpon a zeale and loue of the mayntenaunce of iustyce, correction of vyce, and reformation of the partie that hath offended, remembryng always that he excede not, nor go beyonde the limittes and boundes of this generall rule, taught by our sauiour Christ in his gospell: *As ye wolde*
Matt. vii. *that other men shulde do vnto you euen so do you vnto them.* For this *is the lawe and the prophetes.* And thus we christen folke, waying forgyuenes on the one partie, and the duetie of hym that is forgyuen on the other partie (as here nowe we be taught) shall the better knowe, howe to endeuour our selues to obserue bothe wayes. And by these meanes see and vnderstande more perfectly, the agreement and intent of scriptures, whiche we be bounde to obserue and folowe.

The syxt petition.

And let vs not be ledde into temptation.

IT is to be noted fyrste that there be two maner of temptations, wherof one commeth and is sent to vs by god, who suffereth those that be his, to be tempted by one meanes

nes or other, for theyr probation or triall, all be it he so assysteth and aydeth theym, in all suche temptations, that he tourneth all at the ende vnto theyr profyte and benefitte. For as the wyse man sayethe: *Lyke as the ouen trieth the potters vessell, so doth temptation of trouble, trie the righteuous man.* And with this maner of temptation god tempted sundry wise our holy father Abraham, he tempted also Job with extreme pouertie, horrible syckenes, and sodayne deathe of his chyldren: and dayely he tempteth and proueth all suche as he loueth. Ecc. xxvii

The other maner of temptation cōmeth chiefly of the deuyl, which like a furious and a woode lyon, rageth and runneth aboute perpetually seekyng howe he may deuoure vs. And cometh also of our owne concupiscence, whiche contynually inclineth and styreth vs to euyll, as sayne James sayth, *Euery man is tempted drawen and entised by his owne concupiscence*: This concupiscence is an inclination and promitie of our inordinate nature to synne, which imperfection man hath by the fall of Adam, so that although originall synne is taken away by baptisme, and the displeasure appeased betwyxte god and man, yet remayneth the disorder and debate betweene the soule and the flesshe, which shall not be extincte, but onely by bodily death. For there is no man so mortified, so sequestred from the worlde, and so rauysshed in spirite, in deuotion, or in contemplation, but that some concupiscence is in hym: howe be it by goddis grace and mercy it raigneth not, nor is of god accompted for synne, nor is hurtfull but onely to them, that by consent yelde vnto it. It wyll neuer ceasse, but one way or an other it wyll euer assaulte vs: and if we do not fyght with it, and resist it continually, it wyll ouercome vs, and bryngе vs into bondage, so that the deuill by this our concupiscence and our con- 1. Pet. v. Iacob. i.

sent, all vice and synnes be ingendred, lyke as betwene man and woman childzen be ingendred, accozding to the
Iacob.i. saying of saint James, where he saythe: Concupiscence whan she dothe conceiue, she bringeth forthe synne, and that of all sortes, that is to say, first actes and dedes contrary to the lawes of god, and after that vse and custome of the same dedes, and at length blindnes and contempt.
Pro.xviii. For so the wise man saith: The wicked man whan he cõmeth to the bottom of synne, setteth naught therby, but blinded with euill custome, either thinketh the sinne that he vseth to be no sinne, orels if he take it for synne, yet he careth not for it, but either vpon vaine trust of the mercy of god (which is in dede no right trust but a very presũption) he will continue still in purpose to sinne, or els vpon vaine hope of long life, he wil prolong, differre, and delay to do penaunce for the same, vntyl the laste ende of his lyfe. And so oft tymes preuented with sodayn death, dyeth without repentaunce. Wherfore considering howe daungerouse it is to fall into sinne, and howe harde it is to aryse: the chefe and the best way is, to resyst with goddis helpe the fyrst suggestion vnto synne, and not to suffer it to preuayle with vs, but as sone as may be, to put it out of our myndes. For if we suffer it to tary any while in our hartes, it is great perill, lest that consent and dede wyll folowe shortly after.

¶ Secondly that our sauiour Jesus Christ teacheth not vs in this sixt petition, to pray vnto god our father, that we shuld be clerely without all temptation: but that he woll not suffer vs to be ledde into temptation, that is to say, that whan we be tempted, he woll giue vs grace to withstande it, and not suffer vs to be ouercome therwith, accordinge whervnto sainte Paule saith: God is
1.Cor.x. true and faythfull, and wyll not suffer vs to be tempted aboue that we may beare, but he wille soo moderate the temp-

temptation, that we may susteyne and ouercome it. And saint James saith: Think that you haue a great cause to hope, whan you be troubled with diuerse temptations, For the trieng of your fayth bringeth pacience, and pacience maketh perfecte workes, so that you maye be perfecte and sounde, lacking in nothing. And almighty god also exhorteth vs, and calleth vpon vs to fyght against temptations, saieng: He that gerteth the victory against them, I shall giue hym to eate of the tree of lyfe. And againe he saithe: He that ouercometh them, shall not be hurte with the seconde death. And saint Paule saith: No man shall be crowned, except he fight laufully, that is to saye, except he defende him selfe, and resist his ennemies at all pointes to his power. And our sauiour giueth vs a good courage to fight in this battaile, where he saith: Be of good comforte, for I haue ouercome the worlde, that is to saye, I haue had the victorie of all sinnes and temptations, and so shall you haue, if the faute be not in your selues, For ye fight with an aduersary whiche is alredy vanquished and ouercome.

Iacob.i.

Apo.ii.

ii. Tim. ii.

Ioan.xvi.

The seuenth petition.

But deliuer vs from euill.

IT is firste to be noted / that lyke as in the sixte petition Christ taught vs, to desire of our heauenly father, that we shulde not be ouercome with temptation, ne brought into sinne, so nowe in this seuenth and last petition, he teacheth vs to pray hym, that if by fraylenes we fall into the captiuitie of the deuyll by sinne, he wyll sone delyuer vs from it,

not

not to let vs continue in it, not to let it take roote in vs, not to suffer sinne to raigne vpon vs, but to delyuer vs, and make vs free from it.

Sinne is therceding euill, from the which, in this petition we desire to be deliuered: and though in this petition be also comprehended all euilles in the worlde, as sickenes, pouertie, darth, with other like aduersities, yet chiefly it is to be vnderstande of sinne, which onely of it selfe is euyll, and ought euer without condition to be eschued.

And as for other aduersities, neyther we can ne ought to refuse, whan god shall sende them, neyther we ought to praye for the eschuing of them, otherwyse then with this cõdition, if goddes pleasure so be. Many thinges we suffer in this worlde and take them for euyll, but they be not euyll of them selfe. All affections, diseases, punishementes and tormentes of the body, all the troubles of this worlde, and all aduersities, be good and necessary instrumentes of god, for our saluation. For god hym selfe (who can not say other than truthe) saithe: *Those that I loue, I chastyse.* And agayne the apostel saithe: *He receyueth none, but whome he scourgeth.* This is tyme of scourginge, and the tyme to come, is the tyme of rest, ease, and blisse. And surely it is a great token that we be in the fauour of god, when he doth scourge vs and tryeth and fineth vs like golde in the fire, whiles we be in this world. As contrary it is a great token of his indignation towardes vs, to suffer vs liuing euyll, to continue in prosperitie, and to haue all thinges after our will and pleasure, and neuer to trouble vs or punishe vs with aduersitie. Therfore our sauiour CHRISTE IESVS (who knoweth what is best for vs) teacheth vs to pray and desire to be deliuered not chiefely from worldly afflictions, trouble and aduersitie, whiche god sendeth abundantly

Apoc. iii. Heb. xii.

euen

ly, euen to them, whom he beste loueth, and with whom he is best pleased: But the euyll, whiche we most chiefly shulde pray to be delyuered from, is Sinne, whiche of it selfe is so euil, that in no wise god can be pleased therwith.

And bycause our auncient enemy the deuyll, who is the well and spring of iniquitie, and is not onely him selfe an homicide, a lyer, and an hater of the truthe from the begynning: but also is the very roote and occasion of al sinne, and the common prouoker and stirrer of man to the same, and the letter and hinderer of all vertue and goodnes, bycause this enemy neuer ceassith, but continually sercheth by all craftes & wiles to enduce vs to synne, and so to deuoure vs, and to bryngе vs therby to euerlastyng damnation: Therfore lyke as we desyre here to be deliuered from synne, so also we desyre, that our heauenly Father wil saue vs and defende vs from this euyll, the causer of synne, that is to saye the deuyll, and from his power and tyrannie, so that he shulde not by his malice and gyles intyce vs and drawe vs into synne, wherby we might fynallye be brought vnto euerlasting damnation, From the whiche also we pray here to be de-
liuered.

The salutation of the aungell to the blessed virgine Mary.

HAyle Mary ful of grace/ the lorde is with the/ blessed art thou emong women/ And blessed is the fruite of thy wombe.

FOr the better vnderstandyng of this salutation of the aungell, made to the blessed virgine Mary, ye shall fyrst consider, how it was decreed of the hole Trinity, That after the fall of our fyrste father Adam (by whiche mankynd was so long in the great indignation of god, and exiled out af heauen) the seconde person, the euerlastyng sonne of the father euerlastyng, shuld take vpon him the nature of man, and so as he was perfect god shulde be perfect man, to redeme mankynde, from the power of the deuill, and to reconcile the same agayn to his lorde god. And for this purpose (as sainct Luce in his gospell declareth) in the. vi. moneth, after sainct Elyzabeth was conceiued, with sainct John the Baptist, the angell Gabriel was sent from god, into a citie of Galilee named Nazareth, to a virgine, which was despoused or ensured to a man, whose name was Joseph, of the house of Dauid, & the virgins name was Mary. And whan this aungell came vnto this sayd virgine, he sayd these wordes: *Haile full of grace, the lorde is with the, blessed arte thou emonge women.* And whan the virgyne hearing these wordes, was troubled with them, and mused with her selfe, what maner of salutation it shuld be, The aungell sayde to her: Feare not Marye, be not abasshed, for thou haste founde fauour in the syghte of god. Lo thou shalte conceiue in thy wombe, and shalt bryng

furthe

furthe a ſonne, and thou ſhalt call his name IESVS, he ſhalbe great, and ſhal be called the ſonne of the higheſt, And the lord god ſhal giue vnto him the ſeate of Dauid his father, And he ſhall reigne ouer the houſe of Jacob for euer, And his kyngdome ſhall haue no ende. Than ſayd Mary to the aungell: How can this be done? for I haue not knowledge of man. And the aungel anſwering ſayd vnto her: The holy goſte ſhall come from aboue in to the, and the power of the higheſt ſhal ouerſhadow the, And therfore that holy one, that ſhalbe borne of the, ſhal be called the ſonne of god: And lo thy couſen Elyzabeth hathe alſo conceiued a ſonne in her olde age, and this is the ſyxte moneth, ſyth ſhe conceyued, whyche was called the barein woman, for there is nothynge vnpoſſible to god. To this Mary aunſwered: Lo, I am the hande mayd of our lord, be it done vnto me as thou haſt ſpokē. And than furthwith vpon the departure of the aungell, Mary being newly cōceiued with the moſt bleſſed childe IESVS, went vp in to the mountaines with ſpede in to a citie of Juda, and came to the houſe of Zachary, and ſaluted Elyzabeth. And as ſoone as Elyzabeth heard the ſalutation of Mary, the childe ſprange in her wombe, and furthwith Elyzabeth was repleniſhed with the holy goſte, and cried with a great voice and ſayd: *Bleſſed arte thou emong women, & bleſſed is the frute of thy wombe.* And wher of cometh this, that the mother of my lord cometh to me? For lo, as ſone as the voice of thy ſalutation was in my eares, the childe in my wombe lept for ioye. And bleſſed art thou that dyddeſt beleue, for all thynges that haue ben ſpoken to the from our lorde, ſhal be perfourmed.

Secondly it is to be noted, that the aungel Gabriel which ſpake to the virgine, was an high aungell, and an high meſſenger. And truely it was conuenient, that he ſhuld be ſo, for he came with the higheſt meſſege that

euer was sent, whiche was the entreatye & leage of peace betwene god and mã. And therfore the fyrst worde of his salutation, that is to say, Heyle, or be ioyful, was very cõuenient for the same. For he cam with the message of ioy, and so sayde the other aungell, whith at the birth of our
Luc. ii. sauiour appered to the shepherdes, I shewe to you (sayde he) great ioye, that shall be to all the people. And surely considering the effectes that ensued vpon his highe message, all mankinde had great cause to ioye. For man beinge in the indignation and displeasure of god, was here by reconciled, Man beinge in the bondes of the deuyll, was hereby delyuered, Man beinge exiled and banished out of heauen, was hereby restored thither agayne.

¶ These be suche matters of ioy and comforte to vs, that there neuer was or shall be nor can be any like. And not onely for this purpose he beganne with this hyghe worde of comfort, but also, for he perceiued that the virgine, being alone, wolde be moche abashed and astonied at his meruaylous and sodayne commynge vnto her. And therfore he thought it expedient, first of all to vtter the worde of ioye and comforte, whiche might put away al feare from the blissed virgine. And he called her *Full of grace*, by god endued so plentuously, bycause she shulde conceiue and beare him, that was the very plenitude and fulnes of grace, the lorde of grace, by whom is all grace, and without whom is no grace. And this is the singular grace, by which she is called, not onely the mother of mã, but also the mother of god.

Thirdly by these wordes, *The lorde is with the*, is declared why the aungell called her full of grace: for surely our lord is not with them, that be not in grace, nor tarieth with them, that be voyde of grace, and be in synne. For there is a separation and diuorce betwene the sinful

soule

soule & our lorde, as the wise man saith: *Peruerse thoughtes, make a separation and a diuorce from god.* Sap.1.

Fourthly by these wordes, *Blessed art thou emong women*, was mente that there was neuer woman so blessed. And truely she may well be called so, most blessed emong all womenne: for she had great and highe prerogatiues, whiche none other woman euer had, hath, or shall haue. Is not this an highe prerogatiue, that of all women she was chosen to be mother to the sonne of god? And what excellent honour was she put to, whan, notwithstanding the decre was made of his natiuitie, by the hole Trinite, yet the thinge was not done and accomplysshed without or before hir consent was graunted? For the whiche, so solemne a messenger was sent. And also how high grace was this, that after the defaut made through the persuasion of the first woman our mother Eue, by whom Adam was brought into disobedience, this blessed virgine was electe to be the instrument of our reparation, in that she was chosen to beare the sauiour & redemer of the worlde? And is not this a wonderfull prerogatiue, to se a virgine to be a mother, and conceyue her childe without synne? We may worthily say, that she is the moste blessed of all other women. And to thentent that all good christen men shulde repute and take her so: Beholde the prouidence of god, that wolde, by an other witnesse confirme the same, for euen the very same wordes that the aungel spake, the blessed matrone saint Elyzabeth spake also, and where the aungell made an ende, there she beganne.

The aungell made an ende of his salutation, with these wordes, *Blessed arte thou emonge women*, The blessed matrone beganne her salutation with the same wordes, declaring that she was inspired with the same spirit, that

sent the aungell, and that they were both ministers to the holy Trinitie, the one from heauen, the other in earthe. And afterward she added these wordes saying: *And blessed is the fruite of thy wombe.* These be not the wordes of the aungell, but of saint Elyzabeth. For whan the virgine Mary came to salute her, the sayde Elyzabeth beinge inspyred with the holy goste, and knowynge that the virgine Mary was conceyued, spake these wordes, of the fruite that the virgine shulde bring furthe.

And there is also an other wonderfull thynge to be noted, For as it apperethe in the gospell, the chylde in saynte Elyzabethes wombe, that is to saye, saynte John Baptist (whiche yet had scant lyfe) gaue testimony to this Fruite, that this fruite shuld saue hym and all the worlde, and as a prophete he lepte for ioy in his mothers wombe, and although he coulde not than speake, yet neuertheles he declared by such sygnes and tokēs as he coulde, that blessed was the fruite of that wombe, And worthely called the fruite of her wombe, in that the substance of the nature of man, whyche our sauiour Chriſte toke vpon hym, was taken of the substance and nature of the most blessed virgin, and in her wombe. And so is called the fruite of her wombe. And well he may be called the blessed fruite, whyche hath saued vs and gyuen vs lyfe, contrary to the cursed fruite which Eue gaue to Adam, by which we were destroyed and brought to death: But blessed is the fruite of this wombe, whiche is the fruite of life euerlasting.

And it is to be noted that although this salutation, be not a prayour of petition, supplication or request or suite: Yet neuer the lesse, the churche hath vsed to adioyne it to thende of the Pater noster, as an hymme, or a prayour of laude and prayse, partely of our lorde and sauiour

uiour IESV CHRISTE for our redemption, and partly of the blessed virgine, for her humble cõsent giuen and expressed to the aungell, at this salutatiõ. Laudes, praise and thankes are in this Aue Maria, principally gyuen & yelded to our lorde, as to the autour of our redemption: But herewithal the virgin lacketh not her laudes, praise and thankes, for her excellent and singular vertues, and chiefely for that she beleued and humbly consented, according to the saienge of the holy matrone saint Elyzabeth, whan she saide vnto this virgine: *Blessed arte thou that diddest giue trust and credence to the aungelles wordes, for all thinges that haue ben spoken vnto the, shall be perfourmed.*

The article of freewyll.

THe commaũdmentes and threatnynges of almyghtye god in scrypture, wherby man is called vpon, and put in remembraunce, what god wold haue him to do, most euidently do expresse and declare, that man hath freewyll also nowe after the falle of our first father Adam, as plainely appereth in these places folowynge. *Be not ouercome of euyll. Neglecte not the grace that is in the. Loue not the worlde. &c. Yf thou wylte enter into lyfe, keepe the commaundementes.* Whyche vndoubtedlye shulde be sayde in vayne, oneles there were some facultie or power left in man, wherby he may, by the helpe and grace of god (if he wyll receyue it, when it is offerde vnto him) vnderstand his commaundementes, and frely consent and obey vnto them: whiche thing of the catholike fathers, is called Freewill, whiche if we will discribe, we may cal it conueniently in all men, A certaine power of the will, ioined with reason, wherby a reasonable creature, without constraint, in thinges of reason discerneth and

Rom. xii.
i. Tim. iiii.
i. Ioan. ii.
Matt. xix.

Freewyll.

and willeth good and euill, but it willeth not that good, which is acceptable to god, except it be holpē with grace: But that whiche is yll, it wylleth of it selfe, and therfore other men defyned freewyll in this wyse: Freewille is a power of reson and will, by whiche good is chosen by the assistance of grace, or euyll is chosen without the assistance of the same.

Howbeit the state and condition of freewill, was otherwise in our first parentes, before they sinned, then it was either in them, or in their posteritie after they had sinned. For our first parentes Adam and Eue, vntill they wounded and ouerthrew them selfe by sinne, had so in possession the saide power of freewill, by the moste lyberall gyfte and grace of god their maker, that not onely they myght eschue all maner of synne, but also knowe god, and loue hym, and fulfyll all thynges apperteyninge to theyr felicitie and welth. For they were made rightuous, and to the image and similitude of god, hauing power of freewill (as Chrisostome saithe) to obey or disobey. So that by obedience they might liue, and by disobedience, they shuld worthily deserue to dye. For the wyse man affirmeth, that the state of them was of that sorte in the beginning, saiyng thus: God in the beginning dyd create man, & left hym in the handes of his owne counsel, he gaue vnto him his preceptes and cōmandementes, saying: Yf thou wylt kepe the cōmaundementes, they shall preserue the: he hath set afore the fire & water, put forth thy handes to whether thou wilt: before man is life and death, good and euill, what him liketh, that shall he haue. From this moste happy estate, our first parentes fallyng by disobedience, moste greuously hurted them selues, and their posteritie. For besides many other euilles, that came by that transgression, the hyghe power of mannes reason, and freedome of will were wounded and corrupted, and

Eccl. xv.

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all men therby brought into suche blindnes and infirmitie, that they can not eschue synne, except they be illumined and made free by an especiall grace, that is to say, by a supernaturall helpe and worckyng of the holy goste, which although the goodnes of god offereth to all men, yet they onely enioye yt, whiche by theyr free will do accept and imbrace the same. Nor they also that be holpen by the saide grace, can accomplishe and perfourme thinges that be for their wealth, but with moche labour and endeuour: so great is in our nature the corruption of the first sinne, and the heauy burdeyn bearyng vs downe to euill. For truely albeit the light of reason doth abide, yet it is moche darckened, and with moche difficultie doth discerne thinges that be inferiour, and perteyne to this present lyfe, but to vnderstande and perceyue thynges that be spirituall, and perteyne to the euerlastyng lyfe, it is of it selfe vnable. And so lykewise, although there remayne a certaine freedom of will in those thinges, which do perteine vnto the desires & worckes of this present life, yet to perfourme spirituall and heauenly thynges, Free-wyll of it selfe is insufficient: and therfore the power of mans freewyll, being thus wounded and decayed, hath nede of a phisition to heale it, and an helpe to repayre it, that it may receiue light and strength, wherby it may see, and haue power to do those godly and spiritual thinges, whiche before the fall of Adam, it was able and might haue done.

To this blyndnes and infirmitie of mans nature, procedinge of originall synne, the prophete Dauid had regarde, whan he desyred his eyes to be lightened of almyghty god, that he myght consyder the meruaylous thinges that be in his lawe. And also the prophete Hieremy, saying: *Heale me O lorde, and I shalbe made hole.* Saynt Augustine also plainely declareth the same, saying, we

Ps. Cxviii.

Hier. xvii

conclude that free wyll is in man after his fall, whiche thing who so denieth, is not a catholike man: but in spirituall desyres and workes to please god, it is so weake and feble, that it can not either beginne or perfourme them, onles by the grace and helpe of god, it be preuented and holpen. And hereby it appereth, that mans strength and wyll in all thynges, whiche be helthfull to the soule, and shall please god, hath nede of grace of the holy goste, by whiche suche spirituall thinges be inspired to men, and strengthe and constance gyuen to perfourme them, if men do not wylfully refuse the sayde grace offered vnto them.

And likewise as many thinges be in the scripture, which do shewe free wyll to be in man: so there be no fewer places in scripture, whyche do declare the grace of god to be so necessary, that if by it free wyll be not preuented and holpen, it can neyther do nor wyll any thyng good and godly. Of whiche sorte be these scriptures folowing: VVithout me, ye can do nothing. No man cometh to me, except it be gyuen him of my father. we be not sufficient, of our selfe, as of our selfe to thinke any good thing. Iohn. xv. Iohn. vi. ii. Cor. iii. Accordinge vnto whiche scriptures and suche other lyke, it foloweth, that free wyll, before it may will or thinke any godly thing, must be holpen by the grace of Christe, and by his spirite be preuented and inspyred, that it may be able therto. And being so made able, may from thenforth worke together with grace, and by the same sustayned, holpen, and mainteyned, may do and accomplishe good workes, & auoide sinne, and persuere also, and encrese in grace. It is surely of the grace of god onely, that first we be inspired and moued to any good thing: but to resiste temptations and to persyst in goodnes, and go forwarde, it is both of the grace of god, and of our free will and endeuoure. And finally after we haue persuered to the ende, to be crowned

with

with glory therfore, is the gift and mercy of god, who of his bountifull goodnesse hath ordeyned that rewarde to be giuen after this life, according to suche good workes as be done in this life by his grace.

Therfore men ought, with moche dylygence and gratitude of minde, to consider and regarde the inspirations & hollsom motions of the holy goste, and to embrace the grace of god, whiche is offered vnto them in Christe, and moueth them to good thinges. And furthermore to go about by all meanes to shewe them selfe suche, as vnto whom the grace of god is not giuē in vaine. And whā they do feale, that notwithstanding their diligence, yet through their owne infyrmitie, they be not able to do that they desire, than they ought ernestly and with a feruent deuocion, and stedfast fayth, to aske of hym whiche gaue the beginning, that he wolde vouchesafe to perfourme it: whiche thinge god woll vndoubtedly graunt, according to his promise, to such as parseuere in calling vpon him. For he is naturally good, and willeth all men to be saued, and careth for them, and prouideth al thing, by whiche they may be saued, excepte by their owne malice, they woll be cupl, and so by rightuous iudgement of god, perishe and be loste. For truely men be to them selues the autours of sinne and damnation. God is neyther autour of sinne, nor the cause of damnatiō. And yet doth he moste rightuously damne those men, that do with vices corrupte their nature, whiche he made good, and do abuse the same to cupll desyres, againste his moste holy wyll. Wherfore men be to be warned, that they do not impute to god their vice, or their damnation, but to them selues, whiche by free will haue abused the grace and benefites of god.

All men be also to be monished & chiefly preachers,

that in this highe mater, they lokinge on bothe sides, so attempre and moderate them selues, that neyther they so preache the grace of god, that they take away therby free will, Nor on the other side so extolle free will, that iniury be done to the grace of god.

The article of Justification.

FOr the more clere vnderstãding of this article folowyng, it is to be noted that all men after the fall of Adam, naturally descendyng and cõmyng of hym, be borne in originall sinne, that is to say, they lacke that originall iustice and innocẽcy, wherwith Adam in his creation was endued, & whiche also all his posteritie shuld haue had, if he through his disobedience, and brakyng of the commaundement of god, had not lost the same from hym selfe, and all his posterity. And further also they be borne with concupiscẽce, wherof spryng vnlauful desyres, repugnant and contrary vnto the lawes of god, & be guilty to euerlastyng death and damnation, from the whiche, they can in no wise be deliuered by any strength or powet that is in them, but rather fall dayly in to further displeasure of god, by cõmittyng and addyng of many actual synnes.

Wherfore to the intent, that man might be deliuered out of this wretched & miserable state, whervnto he had brought hym selfe, and myght recouer agayne the same hinges that were giuen vnto hym in his first creation, and thereby atteyne the euerlastyng blisse in heauen, it pleased almighty god of his great & infinite mercy and goodnes, to sende his owne onely begotten sonne, the second person in trinitie, to take vpon hym the nature of

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man, and therin to worke the mystery of our redemptiō, that is to say, to deliuer vs from the captiuitie of the deuil, synne, and damnation, and to be the very meane of our reconciliation to god, and of our iustification. And surely this reconciliation of mortal man to the fauour of god immortal, did necessarily requyre suche a mediatour betwene them, as had in hym selfe the perfect nature of them bothe, whiche is the very property of a meane betwene two, to be partner with bothe them, betwene whō he taketh vpon him to be a meane. For if he be hooly ioined with the one, and clerely separated from the other: Than he is not meete to be a meane, or mediatour betwene two, whiche be at debate and enmitie. Wherfore our sauiour CHRIST beyng naturally god, toke vpon hym the nature of man, that he might therby be conuersant emong men, and by his death redeme them, and yet he styl reteined and kept his godhead, and was both god and man togither. For if he had ben man onely, and not god, than his death could not haue bene a worthy & sufficient satisfaction for synne, to the iustice of god. And if he had ben onely god, and not man, than he by his bodily conuersation, could not haue called vs agayn to god, nor suffered and dyed bodily for vs. And this property of a mediatour, saynt Paule considering writeth to Timothe, That *there is but one mediatour betwene god and man,* whyche is CHRIST IESVS, meanyng therby, that bycause he onely had bothe the natures in hym, therfore he onely, and none other but he, was able to be a suffycient mediatour and meane of our reconciliation to god, and of our iustification. i, Tim. ii.

And for a further declaration, howe and by what meanes, we be made partakers of this benefite of iustification, It is to be noted, that this word Iustification as it is taken in scripture, signifieth the makyng of vs righ-

tuous

tuous afore god, where before we were vnrightuous, as whan by his grace we conuert vnto hym, and be reconciled in to his fauour, and of the childzen of ire and dānation, we be made the childzen of god, and inheritours of euerlastyng lyfe, that by his grace we may walke so in his wayes, that finally we may be reputed and taken, as iust and rightuous in the day of iudgement, & so receiue the euerlastyng possession of the kyngdome of heauen. And albeit god is the principal cause, and chiefe worker of this Iustification in vs, without whose grace no man can do no good thyng, but folowyng his free wyll in the state of a synner, encreaseth his owne iniustice, and multiplieth his synne: Yet so it pleaseth the high wisdome of god, that man preuented by his grace (whiche beyng offered, man may if he wyll refuse or receiue) shalbe also a worker by his free consent, and obedience to the same, in the atteynyng of his owne iustification, and by goddes grace and helpe, shal walke in such workes, as be requisite to his iustification, and so cōtinuyng come to the perfect ende therof, by suche meanes and wates as god hath ordeyned.

wherin it is to be considered, that although our sauiour CHRIST hath offered hym selfe vpon the crosse, a sufficient redemption and satisfaction for the synnes of all the world, and hath made hym selfe an open way and entre vnto god the father for all mankynd, onely by his worthy merite and deseruyng, and willyng all men to be saued, calleth vpon all the world, without respect of persones, to come and be partakers of the ryghtuousnesse, peace, and glory, which is in hym: yet for all this benignitie and grace, shewed vniuersally to the hole worlde, none shall haue the effect of this benefyte of our sauiour Christe, and enioye euerlastinge saluation by hym: but they that take suche ways to atteyn the same, as he hath

taught

taught and appoynted by his holy word, in suche ordre, maner, and forme, as here followeth, That is to say, First as touchyng all them, which be of age, and haue the vse of naturall reason afore they be christened, the wylle of god is, that all such (if they wyll be saued) shal at the herynge of his blessed word, gyue stedfast faith and assente therunto, as saint Paule saith: *He that commeth to god, muste beleue:* & by that faith grounded on the trueth of the word of god, beinge taught bothe of the threatninges of god agaynst synners, and also of the great goodnes and mercy of god, offered to mankynd in our sauiour and redemer CHRIST IESV; they must conceyue an harty sorowe and repentaunce for their synnes, with a sure trust to haue forgyuenes of them, by the merites and passion of our sauiour Christ. And toyning therunto a full purpose to amende their lyfe, and to cõmytte synne no more, but to serue god all their lyfe after, they muste than receyue the sacrament of baptisme. And this is the very playne ordinary way, by the whiche god hath determyned, that man being of age, and commynge to christendome, shuld be iustified. For as for infantes, it is to be beleued, that their iustification is wrought, by the secrete operation of the holy goste in their baptisme, they being offred in the faith of the churche. Hebr.xi.

And this Iustification, wherof we haue hytherto spoken, may be called the fyrst Iustification, that is to say, our fyrst commyng into goddis house, whiche is the churche of Christe, at whiche commynge we be receyued and admytted, to be of the flocke and familie of our sauiour Christe, and be professed and sworne to be the seruauntes of god, and to be souldiours vnder Christe, to fyght agaynst our ennemies, the deuyll, the worlde, and the flesshe. Of whiche ennemyes if it chaunce vs, after our baptisme to be ouerthrowen, and caste into mortall synne,

synne, than is there no remedy, but for the recouering of our former estate of Iustification, which we haue lost, to arise by penance, wherin proceedyng in sorowe and moch lamentation for our sinnes, with fastyng, almesse, praier, and doing all suche thinges, at the leaste in true purpose & wyll, as god requireth of vs, we must haue a sure trust and confidence in the mercye of god, that for his sonne our sauiour Christis sake, he wyll yet forgyue vs our synnes, and receyue vs vnto his fauour agayne, and so being thus restored to our iustification, we must go forwarde in our battayle aforesayd, in mortifiyng our concupiscence, and in our dayly spiritual renouation, in folowyng the motions of the spirite of Christe, in doinge good workes, and absteynyng from synne, and all occasions therof, beinge armed with faythe, hope, and charitie, to the intent we may atteyn our synal iustification, and so be glorified in the day of iudgement, with the rewarde of euerlastyng lyfe.

Wherfore it is necessary for the keping and holding of this Iustification ones conferred and gyuen in baptisme, or recouered agayn by penaunce, through the mercy of our sauiour Christe, and also for the increasynge of the same iustification, and synall consummation therof, to take good heede, and to watche, that we be not deceiued by the false suggestion and temptation of our gostly ennemy the deuyll, who as saynt Peter sayth: goth about lyke a roryng lyon sekyng whom he may deuoure, 1 Pet. v.

And it is no doubt, but although we be ones iustified, yet we may fall there fro, by our owne free wyll and consentyng vnto synne, and folowyng the desires therof. For albeit the hous of our conscience be ones made clene, and the foull spirite be expelled from vs in baptisme, or penaunce: yet if we waxe ydle, and take not hede, he will returne

returne with seuen worse spirites, and possesse vs agayn. And although we be illuminat, and haue tasted the heauenly gyft, and be made partakers of the holy goste: yet may we fall and displease god. Wherfore as saint Paul sayeth: *He that standeth, let hym take hede that he fall not.* i. Cor. x.

And here all phantasticall imagination, curious reasonyng, and vain trust of predestination, is to be laid apart. And accordyng to the plain maner of speking and teachyng of scripture, in innumerable places, we ought euermore to be in dread of our owne fraielty, and natural pronity to fall to synne, and not to assure our selfe, that we be elected any otherwise, than by feelyng of spiritual motions in our hart, and by the tokens of good and vertuous liuyng, in folowyng the grace of god, and perseueryng in the same to the ende. And this sainct Peter exhorteth vs to make our vocation and election sure & stable. And Christ sayeth: *He that perseuerith vnto the ende shal be saued.* And in reuelation of sainct John: *Be faythfull vnto deathe, and I shall gyue the the crowne of lyfe.* Wherfore whan we be ones elected, and admitted vnto goddes seruice (as is aforesayd) and haue receiued our iustification in baptisme, or be restored therunto by true penaũce, than must we continually walke after Christ, bearyng our crosse, & encreasyng in his grace by good workes, and so doyng procede, go forward and encrease in our Justification, accordyng to the saying of sainct John: *He that is iust, let him be more iustified.* For as the grace of god and the gyftes therof, that is to say, fayth, repentaũce, dread, hope, charity, with other frutes of the holy gost do encreace in vs, so do we wax and encreace in our Justification. ii. Pet. i. Matt. xxii. Apo. ii.

And therfore it is playne, that not onely fayth, as it is a distinct vertue or gyft by it selfe, is required to our iustificatiõ: but also the other giftes of the grace of god,

with a desire to do good wo:kes. p:ocedyng of the same grace. And where as in certain places of scripture, our Iustification is ascribed to fayth, without any further addition o: mention of any other vertue o: gift of god: it is to be vnderstand of fayth in the second acception, as before is declared in the article of faith, wherin the feare of god, repentaunce, hope, and charitie, be included and comp:ised, all which muste be ioyned togither in our Iustification: So that no fayth is sufficient to Iustificatiō o: Saluation, but suche a fayth, as wo:keth by charity, as is plainly exp:essed by saint Paul in his epistle to the Gal.v. Galathians. And that also our good wo:kes, whiche we do, beyng ones iustified, by fayth & charitie, auayle both to the conseruation and perfection of the said vertues in vs, and also to the encrease and ende of our iustification and euerlastinge saluation.

And although we can neuer be iustifyed without these gyftes of the holy goste, fayth, repentaunce, hope, charitie, with desy:e & study to b:ing fo:th good wo:kes: Yet it is to be vnderstande, that neuertheleſſe we be iustified Gratis, that is to say frely, fo: as moche as all giftes o: wo:kes, wherby our iustification is w:ought and accomplished, come of the free mercy and grace of god, and not of our deseruyng: So that our p:ide and glo:ye in our selfe, and our owne wo:thynesse, is vtterly excluded. Fo: we be not able of our selues, as of our selues, not as moche as to thinke any good thing: but our ablenes and our sufficiencie is of god, whiche gyueth vs the saide giftes of his owne inestimable goodnes, and dothe also assiste vs with his holy spirγte, and strength vs, to kepe his commaundementes.

And further where our keppyng of them is vnperfect, and euen in the beste men wanteth a great deale of that

that duetie to god, which they ought and be bounde to do: yet almyghty god of his mere mercy and goodnes, accepteth the same as a perfecte fulfyllynge of them for our sauiour Christis sake, which hath fulfylled the lawe for vs, and is the ende and perfection of the lawe, to all that truely beleue in him. And so we haue all *Gratis*, that is to say, of his grace, and not of our worthynesse, or any merite goinge before grace, but receyuing all of god, as saynt Paule saythe: *what haste thou, that thou hast not receiued?* i. Cor. iii. we referre all vnto his goodnes and mercy, by the which we both come vnto the beginning of our iustification, and do procede and go forewarde in the same. And fynally atteine the ende therof, & be brought to euerlasting lyfe, vnto the which the very way appointed by Christe, (whose worde no man may chaunge) is, to kepe and obserue the commaũdementes of god. for he saith expressly: *If thou wylt entre into lyfe, kepe the commaundementes*: that is, Matt. xix applye thy hole study and affection to walke in the lawe of god, wherin if thou perseuere, thou shalte be saued. And so after thy iustification, thou shalt be glorified, accordyng to the order of god, which saynt Paule speaketh of, whan he sayth: Quos iustificauit, Illos glorificauit.

The article of good workes.

ALl preachinge and learnyng of the worde of god in Christes churche, ought to tend to this ende, that men may be induced, not onely to knowe god, and to beleue & trust in him, but also to honour and serue him with good woorkes wrought in faythe and charitie, and vtterly to forsake the workes of synne and the flesshe, whiche who so euer do committe (except they repent and amende by penaunce) they shall not (as sainte Paule

saith) inherite the kingdome of god.

And that holy scripture goth to this point, to persuade men to liue well, & to do good workes saint Paule
i. Tim. iii. testifieth saying vnto Tymothee: *All scripture written by the inspiration of god, is profitable to teache, to reproue, to correcte, to instructe, that the seruaunt of god may be perfecte, and made apte vnto euery good worke.* And where as we speake of good workes, it is to be vnderstande, that we meane not onely of outwarde corporall actes and dedes, but also and rather of all inwarde spirituall workes, motions, and desyres, as the loue and feare of god, ioye in god, godly meditations and thoughtes, pacience, humilitie, and such like. And also it is to be vnderstande, that by good workes, we meane not the superstitiouse workes of mennes owne inuention, which be not commaunded of god, nor approued by his worde, in whiche kinde of workes many christen men, and specially of them that were lately called religious (as monkes, friers, nunnes, and suche other) haue in tymes past, put their great trust and confidence. Nor yet we meane not of suche morall actes, as be done by the power of reason, and naturall will of man, without fayth in Christe: whiche albeit of theyr owne kinde they be good, and by the lawe and light of nature, man is taught to do them, and god also many tymes dothe temporally rewarde men for doinge the same: yet they be not meritoriouse, nor auayliable to the atteyning of euerlasting life, whan they be not done in the fayth of Christ, and therfore be not accompted amonge the good workes wherof we do here intreate: but we speake of suche outwarde and inward workes, as god hath prepared for vs to walke in, and be done in the faithe of Christe, for loue & respecte to god, and can not be brought forth onely by mans power, but he must be preuented and holpen therto by a speciall grace.

And

And these wo⁊kes be of two so⁊tes, fo⁊ some be suche as men truely iustified, and so continuing, do wo⁊ke in charitie of a pure hart, and a good conscience and an vnfayned faythe: Whiche wo⁊kes, although they be of them selues vnwo⁊thy, vnperfecte, and vnsufficient: yet fo⁊ as moche as they be done in the faithe of Chri⁊ste, and by the vertue and merites of his passion, they⁊ vnperfectnes is supplied: the mercifull goodnes of god accepteth them, as an obseruation and fulfylling of his lawe, and they be the very seruice of god, and be merito⁊iouse towardes the atteyning of euerlasting life. And these be called the wo⁊kes and fruites of righteousnesse.

Other wo⁊kes there be, whiche be not so perfect as these, and yet they be done by the grace of god in faith and good affection of harte towardes god, as those be, whiche men that haue ben in deadly sinne, and by grace turne to god, do wo⁊ke and bringe furthe vpon respecte and remo⁊se, that they haue fo⁊ they⁊ offenses done against god. And these may be called p⁊operly the wo⁊kes of penaunce. As fo⁊ example: whan a synner hearyng o⁊ remembring the law of god is moued by grace, to be contrite and so⁊y fo⁊ his offences, & beginneth to lament his estate, and to fall to p⁊ayer and other good dedes, seking to auoyde the indignation of god, and to be reconciled in to his fauour: These wo⁊kes come of grace, but yet this man is not to be accompted a iustified man, but he is yet in sekinge remission of his synnes, and his iustification, whiche the anguishe of his owne conscience telleth him, that he yet wanteth, but he is in a good waye, & by these meanes doth entre into iustification, and if he do p⁊ocede and with hartie deuotion seke fo⁊ further grace, he shall be assured of remission of his sinnes, and atteyne his iustification, and so be made able and mete to walke in the

very pure seruice of god, with a cleane conscience, and to bryngе forthe the foresayde workes of rightuousnesse in Christ, whiche he can not do, afore he be iustified.

And that suche workes of penaunce, as we haue spoken of, be required to the atteynynge of remission of synnes and iustification: It is very euident and playne by scripture, as when our sauiour Christ saith: *Be penitent and beleue the gospell*: that is to say. First be contrite & knowlege your sinnes, & than receyue the glad tidinges of remission of your sinnes. And saint John Baptist preached penaũce, & made a way vnto Christ, & taught men which came vnto hym, what they shuld do to come vnto Christ, and to haue remission of synnes by hym, as it is wrytten in the thirde chapitre of Luke, and specially that they, whiche be ones christened, and afterwarde fall from the grace of god by mortall synne, can not recouer their iustification without penaunce, it is playne by the saying of saint Peter vnto Simon Magus, where he sayth: *Do penaunce for this thy wyckednes, and praye god, if peraduenture this thought of thy harte, may be forgiuen vnto the.*

Marc. i

Act. viii.

And truely this waye and fourme of doctrine is to be obserued, whiche is the verye trade of scripture. wherin men be taught, first to leue sinnes and to returne by workes of penaunce vnto god, and that then, they shall receyue remission of synnes and iustification. And although suche workes of penaunce be requyred in vs, towardes the atteynyng of remission of synnes and iustification: yet the same iustification and remission of synnes is the free gifte of god, and conferred vnto vs *Gratis*, that is to say, of the grace of god, wherby we doing suche thynges, and haupynge suche motions and workes of penaunce, be prepared and made more apte, to receyue further grace of remission of our synnes and iustification.

And it

And it is not inconuenient that such thynges shuld through grace be done by vs fyrste, and yet it shulde be sayde that we receyue the sayde gyfte freely. For Chriſte saith in the reuelation of saint John: Qui sitit ueniat, & qui uult, accipiat aquam uitę gratis. He that is thristie lette hym come, and he that woll, lette hym take the water of lyfe frely. Apo.xxii. Where he affirmeth this gifte of god to be frely gyuen and conferred, and yet there is requyred some labour before as to haue a will and desire to come, which commynge can not be without arisyng by fayth and penaunce, and proceding in the same, and so to take the water of lyfe, that is to saye, iustification through our sauiour Chriſte: whiche ones receyued in baptisme, or after baptisme being recouered by penaunce, although man dayly do offende and fall into diuers veniall synnes, by reason of his infirmitie and wekenes, and therfore hath nede of continuall and dayly repentaunce: Yet as longe as he consenteth not to deadely synne, he leseth not the state of his iustification, but remayneth styll the chylde of god. And beinge in that state, hath power by goddes grace dwellyng in him, to do such workes as by acceptation of god through Chriſt, be compted workes of righteousnes, and do serue for the preseruation and encrease of his farther iustification, and be appoynted by goddes most gracious promise, to haue euerlastinge rewarde in heauen. Which bothe inwarde and outwarde workes, be not onely the declaring of our faith & confydence in god, and of the grace, whiche we haue receyued: but also a continuall exercise, nourishment, preseruation, increase and perfection of the same, for if we shuld not, after that we haue professed Chriſte, apply our wyll to worke well, accordynge to our sayde profession, than shulde we fall from the grace of god, and the estate of ryghtuouseneſſe & iustification, whiche we were ones set in, and be come

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againe the seruantes of synne. And as saint Peter saith:

ii. Pet. ii. VVe shulde be in worse case, than we were before we receyued the knowlege of Christe.

And that we increase in grace by worckinge in the grace of god ones receyued, it appereth by the worde of our sauiour Christ, where he sayth: Omni habenti dabitur, & abundabit. Meanynge therby, that who so euer vseth well the grace of god, whiche is offered vnto hym all redy, he shall haue more, and wax plentyfull in grace. wherfore as we continue and perseuere in good workes: so more and more we go forwarde and procede in our iustification, and in encreasinge the same, wherunto saint

ii. Pet. iii. Peter exhorteth vs, saying: Fall not from the sure estate wherin ye be sette, but encrease and growe in grace, and in the knowlege of our lorde and sauiour IESV CHRISTE.

And to ascribe this dignitie vnto good workes, it is no derogation to the grace of god. For as moch as it is to be confessed, that all good workes come of the grace of god. And our merites, as sainte Augustine sayth, be but the gyftes of god, and so in our selfe we may not glorye nor looke backe on our owne worthinesse or dignitie, whiche is naught, as of our selfe: but of the onely acceptation of goddes mercy. And therfore we must, as sainte

Phili. iii. Paule sayth: Extende our selfe to that, whiche is afore vs, to the rewarde of the heauenly callynge, whiche is in Christe, and styll procede in good workes knowyng our selfe to be euermore greatter debtours to god for his grace. And when we haue done all, whiche we be bydden do, the scripture teacheth vs to say that we be vnprofitable seruantes: bycause that what so euer

Luc. xvii. we haue doone, it is but our duetie, nor we haue done nothynge, but that we haue receyued of his gyfte to do, and that to our profyte and not to his. But yet must we take hede, that seynge we haue receyued the grace of

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god, we be not founde vnprofitable seruauntes in this wise, that is to say, idle seruauntes: to whom it shall be saide: cast out the vnprofytable seruauntes, into the out ward darkenesse, where shall be wepyng and gnasshyng of teeth. And saint Paule also exhorteth saying: *Receyue not the grace of god in vayne*: that is to saye, worke well: For the grace of god is giuen you to that entente, and to that ende we are redemed by Christ, and delyuered from the thrauldome of synne, and captiuytie of the deuylle, *that we shulde serue god*, as Zacharie saythe, *in holynesse and ryghtuousnesse afore hym all our lyfe*. And in an nother place saynte Paule saithe: The grace of god hathe appered to bringe saluation vnto all men, teachynge vs that we renouncing all vngodlynesse, and worldly desires, shulde liue in this present worlde soberly, iustly, and deuoutely, loking for the blessed hope and apperaunce of the glory of the great god, and our sauiour IESV CHRISTE: Whiche gaue hym selfe for vs, to redeme vs from all wickednes, and to clense vnto hym selfe, a speciall people, which shulde be studious folowers of good workes. In which godly sentence of saint Paule, besides other great plenty of fruitful lerning & edifyng, he toucheth in thre wordes, al the good workes of a true christen man, where he saith: Sobrely, Iustly, and Deuoutly. For in this word Sobrely, he comprehendeth all abstinence and temperaunce, and our duetye touching our body. And in saiyng, Iustly, he cõtetneth all workes of charitie towardes our neighbour, with due obedience to our princes, heades & gouernours. And in this worde Deuoutly, he concludeth all our workes spirituall, whiche be done immediatly vnto god, as praier, thinking of god, desiring of his glory. &c.

Mat. xxv.

ii. Cor. vi.

Luc. i.

Tit. ii.

And vnto all these workes, ought we most diligently with all labour and care to apply our wyll, for these effectes and endes, that is to say, the glory of god,

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the profit of our neighbour, and our owne merite, that we may shewe our selfe thankefull seruauntes to our sauiour IESV CHRIST, and to be the very people of god, and that he may be glorified in vs, that his churche may be edified by our example, that we may auoyde falling into temptation and sinne, that we may scape the scourge of god, that the grace of god and the giftes therof may encrease. and be made parfecte in vs, that we may make our election stable and sure, that we may attayne euerlasting life, being founde fruitfull in the day of iudgement, where euery man shall receiue according to his workes.

Of praier for soules departed.

FOr as moche as due order of charitie requireth, and the boke of Machabeis, & diuers auncient doctours plainly shewe, that it is a very good & charitable deede, to pray for soules departed, And for as moche as suche vsage hath continued in the churche so many yeares euen from the begynning: men ought to iudge and thynke, the same to be well and profitably done. And truely it standeth with the very order of charitie, a christen man to pray for a nother both quicke and deade, and to commende one a nother in their praiers to goddes mercy, and to cause other to pray for them also, as well in masses and exequies, as at other times, & to giue almes for them, accordinge to the vsage of the churche, and auncient opinion of the olde fathers: trustyng that these thinges, do not onely profite and auayle them, but also declare vs to be charitable folke, bycause we haue minde and desire to profite them, which notwithstãding they be departed this present life, yet remaine they styll

membres

membres of the same misticall body of Christ, wherunto we perteyne.

¶ And here is specially to be noted, that it is not in the power or knowlege of any man, to limitte and dispence, howe moche, and in what space of time, or to what person particularly the saide masses, exequies, and sufrages do profitte and auaile: Therfore charitie requireth, that who so euer causeth any such masses, exequies, or suffrages to be done, shulde yet (though their intent be more for one then for an other) cause them also to be done for the vniuersall congregation of christen people quicke and deade, for that power and knowlege afore rehersed pertayneth onely vnto god, whiche alone knoweth the measures and tymes of his owne iudgement and mercies.

Furthermore bicause the place where the sowles remaine, the name therof, the state and condition whiche they be in, be to vs vncertaine, therfore these with all other suche thinges, must also be left to almighty god, vnto whose mercy it is mete and conuenient for vs, to commende them, trusting that god accepteth our praiers for them, reseruing the rest hooly to god, vnto whom is knowen their estate and condition, And not we to take vpon vs neither in the one parte, ne yet in the other, to giue any fonde and temerarious iudgement, in so highe thinges, so farre passing our knowledge.

Finally it is moche necessary, that all suche abuses as heretofore haue bene brought in, by supporters and mainteiners of the papacie of Rome, and their complicies, cõcerning this matter, be clerely put away, and that we therfore absteine from the name of purgatory, and no more dispute or reson therof. Vnder colour of which, haue ben aduaunced many fond & great abuses, to make

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men beleue, that through the bishop of Romes pardons, soules might clerely be deliuered out of it, and released out of the bondage of sinne. And that masses sayde at Scala cęli, and other prescribed places fantasyed by men, did there in those places more profit the soules, then in an other. And also that a prescribed numbre of prayers, soner then other (though as deuoutely said) shulde further their petition soner: yea specially if they were said before one image more then an other, whiche they phantasied. All these and suche lyke abuses be necessary vtterly to be abolished and extinguished.

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